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POETRY.

THEOPHANY, OR THE VISION OF HABAKUK.

BY A. CLEVELAND COX.

The sun has set on Palestine,
And double night is there,
The dark has blotted out the stars,
And awed the stilly air—
Yet lingers in the west a streak
Of lurid steely glare.

The day's last smile it is; but night
Is darker for the glow;
And blackness scowls more fearfully
For light that lowereth so—
As tempest is more terrible
That cometh hushed and slow.

And silence reigns. There is an awe
In silence, though 't is balm.
The sea is fearful when it roars,
Is dreadful dashed on rocky shores,
But awful when 't is calm.
Then who can bear the glassy glare
For miles around it gives,
Unruffled here, unmoving there,
No sign of aught that lives,
For silence is the harbinger
Of storm and tempest near—
How mild the far off lightning's flash
Till we the thunder hear.

And silence subtilely doth creep
From slumber's noiseless caves,
And o'er the desert broodeth deep
Or ere the blast the waste doth sweep,
And heaves its sandy waves.
And earthquake wakes not till the wind
Hath ceased its noisy blow,
Nor glows the hot volcano's glare
Till the dumb fiend enchains the air,
And calms the sea below.

So comes the tornade of the west,
So comes the whirlwind now.
Yon blast in deadly stillness dress'd,
That seemeth but a babe at rest,
Shall make Libanus bow.

The storm came on. 'T was middle night
Or ere it ceased, and there,
Bending beneath the winds that toss'd
His hoary beard and hair,
Upon a mountain's craggy height
The prophet poured his prayer.
Oh not to him the tempest came
With rattling thunder, lurid flame,
And roaring winds, as when
Through the torn skies Jehovah's wrath
Doth blaze adown the lightning's path
To tame the hearts of men—
Oh not to him that raging blast
That toss'd his white locks as it pass'd
Was terrible alone—
There was amid those lightnings warm,
A spirit floating in the storm,
A shape of fear—an awful form—
Unspeakable—unknown!

Yet when the whirlwind went, and still
Was e'en the insect's sound—
When the dark night had settled chill
And calm came brooding round,
His voice was heard, and thus his prayer
Rose wildly on the frighted air.

Lord, I did hear thy speech. With palsied fears
I heard and trembled! Lord, in midst of years—
In midst of years, thine awful might make known,
Yet in thy wrath let mercy, Lord, be shown.

God came from Teman, and the holy One
From Paran's Mount, his glory like the sun,
Astonish'd nations learned his wondrous ways,
And earth resounded with its Maker's praise.

He came, and glorious was his presence bright!
Dwelt in his hands the symbols of his might—
Before him flew the angel of his ire—
Blazed at his feet live coals of burning fire.
He stood and spanned the heavens. The nations shook,
Awed by the terrors of his angry look,
Reel'd the eternal hills, the mountains bowed,
Wide quaked the world, and roared the thunders loud,
Sad Cushan mourned, and Midian's curtained land
Trembled beneath the chast'ning of his hand.
In sore displeasure o'er the river's tide
Fierce did the chariots of his anger ride,
And bent his bow to do his oath and word—
Th' affrighted mountains trembled as they heard,
The swelling waters feared his naked rod—
Say was thine anger 'gainst the rivers, God?
The deep o'erflowed and uttered forth its cry,
Murmur'd the waves, and raised their hands on high.
The sun and moon stood still, or went with fear,
When shone thine arrows and thy glittering spear.
War with the earth in fury thou didst wage,
And threshed the Heathen in thine awful rage.

So didst thou bruise the cursed oppressor's sons;
So didst thou save thine own anointed ones;
So didst thou sweep them with thy blasting flame,
Whose fury kindled at thy prophet's name.

I heard and trembled! awful was thy voice.
Quiver'd my lips—yet still will I rejoice!
E'en though no figs reward the lab'rer's care,
E'en though the vine forget her fruit to bear,
Though grateful olive yield no more her oil,
Though harvests spring not from the planted soil—
Yet still in thee, my God, will I rejoice,
And to thy praises tune my thankful voice.

From the Protestant Episcopalian.

ON THE ELEVATION GIVEN TO THE FEMALE CHARACTER UNDER THE MOSAIC DISPENSATION.

My attention was attracted the other day by a copy of a Jewish liturgy. It contained prayers in the Hebrew language, with an English translation on every parallel page. Looking over it, I noticed the following singular expressions, assigned respectively to the male and female portions of the congregation. The men offering a thanksgiving to the Deity, exclaim, "Blessed art thou, O Lord our God! King of the universe; who hast not made me a woman." The women, when it is their turn to address the Creator, with a humility which we cannot but admire, say to the God of Israel, "We thank thee, O Lord God, that thou hast made us what we are."

I was afterwards led to reflect upon this liturgical singularity. The sentence uttered by the men, it appeared to me, could not but be condemned as harsh and ungracious; as a proud and unmanly assertion of superiority over the weaker sex. It sounded to me as tending far towards another denial of all the claims of gratitude which the feebler sex have over us. Its spirit is the more reprehensible, as it is exhibited in the service of God; at a time when our proud and unkind thoughts should be unusually remote; and when all conceptions of a superiority over any of our race should be lost in the sense of our demerit and littleness in the sight of an infinite Creator.

My thoughts continuing in this train, I was led to consider that this spirit was not imbibed from the writings of Moses and the prophets.—Not recollecting that I had ever observed, in any of the commentators on the Mosaic economy, any notice of the fact that it gave to woman her just rank in life; that it possessed, in this respect, as in such numberless other instances, a spirit so superior to that of the eastern world, which so often degrades her to the dust, I concluded that I would commit some of my thoughts upon this subject to paper, and offer them as a contribution to the pages of your periodical.

In that stage of existence in which man leads a savage life, where personal strength and courage, and skill in war and in the chase are the only claims to reverence, woman has no hope of escaping from a servile degradation. When the arts and sciences are cultivated, and when, above all, the moral and religious duties of men are inquired into, and she is found to be an equal participant in the sublimest of our hopes, she assumes her appropriate place and influence in life. As there is a total chasm in the history of the Jewish nation, from the time of Joseph to the days of their persecution under some other Pharaoh, who knew not the benignant spirit of the monarch who had raised the long-lost son of the patriarch to the high dignities of the empire, we can form no conjecture as to the rank which the Israelitish women held in peaceful times among their people in the land of the Egyptian. When the whole race was sunk into one universal bondage, it is not improbable that the sympathy of sorrow would elevate their influence if it had been destroyed before, and that the common depression of their race by their persecutors would remove the pride and unmanly claims to superiority assumed by the men.

To pass, however, from any such speculation to the history of the Jews, we meet with a circumstance which transpires immediately after the exodus of the Israelites from the land of bondage, which at once is adapted to exalt the female character in the conceptions of the chosen people. After the host of Egypt was overthrown, Moses chanted his animated song of triumph before God. On that occasion of solemn public worship to Jehovah, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." And was woman in danger of having her claims denied by a people who saw her holding her distinct, prominent, and honored place, in the sublime worship which was known to be offered conformably to the will of the one eternal God? who saw her co-operate with an inspired prophet in chanting forth the praises of the Creator? and who found her associated with the utterance of that noble poetry which commenced a great national deliverance, and which to the Jew must for ever be redolent of the first breath of their national freedom?

In like manner, we read in the book of Judges of Deborah, a prophetess, who judged Israel; and that "the children of Israel came up to her for judgment." And to such a state of estimation in the eyes of the people of Israel did woman attain, in the dignity and influence to which God exalted her, that we find the spirit of prophetic light descending upon her from heaven, and incorporating her among the agents by whom God was pleased to accomplish the destinies of his chosen people. She calls for the marshalled thousands of Israel under Barak, for the war which Heaven had impelled her to announce. She foretells the fate of Sisera, and the circumstance of his ignominious death. And such is her influence in Israel, Barak refuses to lead the hosts of Judea unless she will accompany him in the expedition. Need we comment on the tendencies of circumstances such as these?

And when the Jews became familiar with the early records of our race, they were made acquainted with other circumstances which had a similar tendency. The expressions of Adam, descriptive of the tenderness and estimation in which he viewed Eve must not be forgotten.—And if they understood the declaration of God concerning the seed of the woman, to refer to one in whom fallen man was to be raised from his degradation, and made an heir of life and immortality, it might have no little influence on the formation of those opinions to which we are adverting. From the Mosaic records they learned that the Patriarch Jacob served fourteen years for Rachel. And in that sublime scene, where the patriarch is about to yield up his spirit to God, and to be gathered to his fathers—when the Spirit of God rests upon him and endues him with prophetic inspiration—after he had uttered his prophecies concerning the tribes which were to issue from his sons, he charges them that he shall be buried in the grave where they buried "Abraham and Sarah his wife;—where they buried Isaac and Rebecca his wife; and where he buried Leah."

And as years revolved—while the Redeemer the substance of the shadows which surrounded them was yet afar off, the book of Ruth was added to the sacred canon. The "roll" of that book contained no description of Judea's wars, of intestine agitations, of her prosperity while obedient, of her visitations from her God while rebellious. It is an absorbing narrative of the fortunes of Ruth and Naomi. The history of the trying circumstances under which they were placed—the pathos with which the tender and noble feelings of a woman are uttered—the delineation of the generous and self-denying spirit of the daughter of the afflicted widow—the piety which reposes its humble trust in Heaven—the distinction which they attain as objects of a benignant Providence, rendered the record a sure bulwark of the rights of the daughters and mothers of Israel.

I shall content myself with the citation of these instances bearing on the topic before me. I shall do no more than refer to those passages in which the virtuous woman is so highly commended.

And when we recollect the degraded rank which women occupy in the East, how difficult has been the effort to make their claims felt in the world; it is with great pleasure that we notice such circumstances in the books of the Old Testament, which exerted so powerful an influence over the people of former days, to whom they were in the first instance addressed by the Creator. And while we dwell on the subject, we feel that we are not only to remember that this evidence of the manner in which the Mosaic dispensation upheld the claims of the daughters of Judea, is evidence, not only of justice done to the weak,—that misery and shame and oppression were averted—that the female mind and habits rose to a more perfect culture—but that domestic happiness was known and cultivated—that the manners of men were softened—that the gentler virtues of our race were expanded under genial influences—that the love of honor and of country were firmer and purer feelings—and that the worship of God was more ardent and holy.

And as we reflect upon the fact that the spirit of the Mosaic economy was possessed of such a tendency, we may adore the goodness of that God who has incorporated this influence with that law which was to lead men to Christ. It was one of the benign and gentle characteristics which we might expect in that guide who was to direct our way to him.

OUR MISSIONARRY ORGANIZATION.

When in 1835 the Church in her General Convention adopted the present mode of carrying on the missionary work, all seemed happy that we had hit upon the true principle of primitive times; Churchmen congratulated each other, and the denominations around us expressed their admiration of the course we were taking. It would seem now from some of our Church periodicals that the plan is not quite perfect, and that it does not work as well as was expected. Our people do not give as fast and as much as it was believed they would, nor do they do as much as they ought. What more could be expected of poor fallen and erring creatures? *The plan is not perfect.* How could it be otherwise, while frail mortals manage it?

It cannot be strange in a day like this, of which a leading characteristic seems to be *impetuosity*, that very many should be disposed to run faster in the work of Christian benevolence than God is pleased to call them. While there is a call for fervent gratitude that our communion has greatly increased in the last thirty years, there is also an admonition: "Be not high minded but fear"—"take heed, lest ye fall." In 1801, the number of our clergy was 192 in the United States. At the present time it is about 900.—With this increase, there has been, as might be expected, an increase proportionate of the members and friends of our doctrines and liturgy. Connected with this advancing state of things, it should be taken into consideration that there has been a vast demand for individual and parochial exertion and expenditure, in order to provide places of worship, and meet the unavoidable expenses of new parishes. Into this account must be taken also the fact, that very many who have come from other communions to ours, have done so to a considerable extent, because they wished to rid themselves of the continual and often obtrusive applications for pecuniary aid.—Add these two circumstances to the late unprecedented embarrassments of the country, and the urgency of the appeals which the Church has been called to make upon her sons, and it will not be difficult to see one cause of our sorrow on this subject. Take another item: Our cities, and large towns, especially near the Atlantic coast, acquire in their rapid growth, an impetus which carries them on with vigor; but it is not so in the interior, where money does not circulate with the same daily freedom, and where many, who have nothing but log houses and contracted barns, are anxious to "provide for their own households," and have yet to build their churches, and secure a decent support for their ministers. And here let the fact be fairly presented. What is the frequent cause of the changes in clerical location, of which so many complaints are heard? Is it not a chief one, that the means afforded are not adequate to that *moderate support* which most of our country clergy have, and that the payment even of that is so tardy, as to produce a heavy discount? Whatever may have been our experience on this subject, having now no parochial relation, we may be permitted to speak without the suspicion of selfishness. A large number, nay, almost all our new and small congregations are in debt, and the maxim of being "just before you are generous" operates on many minds.

These are some of the chief reasons for the scantiness of our funds for the missionary work. In reply to all this it will be said, that if there were more piety in the Church, all these difficulties would be easily overcome. If every nominal member of our communion was truly a devout person, there would undoubtedly be less difficulty in sustaining all our benevolent operations. But human nature must be taken as it is found, not as it should be, and the question presents itself, whether it is safe to erect a pecuniary standard by which to measure the piety of individuals or congregations. The danger of such a test is, in our estimation, far from inconsiderable; and yet there is a fearful account for him who hath this world's goods, and seeing many of his fellow-creatures in need, extends not of his bounty for their relief. We here speak in reference to the need of spiritual instruction and the means of grace.

Gospel Messenger.

Let us celebrate the God of nature; he is nigh unto us: let all his hosts praise him! He is present every where; in heaven, on earth, and in the seas. Let us forever glorify him and sing his praises; for wherever we are, there also He is, ever near us by his power, his love, and his bounty.

COMMUNICATIONS.

For the Churchman.

A VOICE OF INQUIRY.

——"Please you read."

We desire, Mr. Editor, to make, through your columns, a few plain inquiries touching *the position and duty of the Protestant Episcopal Church* in these United States, in regard to what are termed *foreign missions*. Now that Boreas blows no longer, and even Libonotos sends us no more "Favonian breezes," we trust to be permitted to speak our mind in a quiet and humble way, safe from the eloquent wrath of the one, and the spirit-stirring utterances of the other.

"For the Holy Catholic Church, the field of missions is the world." Here is the grand principle of the missionary enterprise, as recognised by that branch of the Church Catholic to which we belong. For the language in which it is clothed we thank Libonotos. For the public and unqualified expression of this principle, we thank the General Convention of 1835. For the spirit that inspired it, and dictated this expression, we thank God, and take courage.

It has been well said, that "the fundamental principles of missions, ask for no exposition, and admit of no eloquence of enforcement." The first law of Christian morality, to "love our neighbor as ourselves," to "do good unto others as we would they should do good to us," to "do good unto all men as we have opportunity," furnishes an incontrovertible warrant for the missionary enterprise, even apart from the injunction left by our Lord with his apostles, to "go teach all nations." Whoever does not perceive and feel the practical inference involved in them must be deemed to stand beyond the range of persuasion. He lives to himself. He is cut off from the family of man; and whoever, on the plea of any hypothetical anticipations whatever, sneaks away from the post of Christian duty, must be regarded as possessed of no common sense or no human sympathies.

Thus far all are agreed. It is moreover a cheering fact, and speaks nobly for the primitive and apostolic character claimed by our Church, that these great principles *in their unlimited bearing* have been well settled, and the obligation involved in them strongly recognised by the Episcopal Church. She stands forth as a missionary church. She has engraven on her altars, and she publishes from her pulpits, that this element of active and expansive charity is a vital component of the Church of Christ. She has expressly assumed the *world* as *her field*.—Whatever the unauthorized sentiments of some of her members may be, her public sanction has been given, in the face of all Christendom, to the truth that it is her duty as a living and nobly endowed branch of the Church to "preach the gospel in all the world," as God in his providence shall give her ability and opportunity. In accordance with these principles, she has constituted herself into a society, comprehending all her members, for the purpose of spreading abroad that Gospel with which she has been entrusted. As her agent and representative, she has constituted a Board of Missions, (acting by two permanent committees) to conduct her missionary operations. She has declared, "for the guidance of the Board and the committees, that the missionary field is always to be regarded as *one, the world*—the terms domestic and foreign, being understood as terms of locality, adopted for convenience. *Domestic missions* are those established *within*, and *foreign missions* are those established *without* the territory of the United States."

Now, Mr. Editor, we know not how far the unsettled state of the times on which we are fallen, may influence the meaning of words and sentences; but we believe that if language can be proved to mean any thing, it is plain that the Protestant Episcopal Church has placed herself in a *position* towards the unevangelized world, and assumed a *duty* as resulting from that position, which the more zealous advocates of the domestic branch of her operations either see not or regard not. They assume boldly as an unsettled point that which she has settled, and which we contend that as Churchmen they have no right to controvert. "It is the primary and pressing duty of our Church," says Libonotos, "to provide (exclusively) for the spiritual wants of that vast and interesting country which has been specially allotted to her by the providence of God." "Give me a place whereon to stand," said Archimedes of old, "and I will move the world" Libonotos has taken his *pou sto* very coolly, but it is neither in the court of Israel, nor yet—pardon the pleasantry—in the court of the Gentiles. Allow the *assumption*, that in the view of the Church this country has been specially and exclusively allotted to her in the providence of God, as a missionary field, and she is at once chargeable with the most heartless inconsistency in allowing any channel for foreign effort in her organization. But whence draws he the right to pocket this *petitio principii* as his own? What are the grounds on which he claims it? Is it in accordance with the spirit of the Gospel? Is it in accordance with the design for the promotion of which the Church was instituted? Is it in accordance with the position, which, guided by that spirit, and desirous to promote that object, *our Church* has most publicly and solemnly assumed?

To these questions there can be but one answer. It is not. On the contrary, inasmuch as Christ died for the salvation of the world—inasmuch as the Church was instituted for the salvation of the world, and inasmuch as the Protestant Episcopal Church has pledged herself to labor, according to her ability and opportunity, for the salvation *of the world*,—she found her only remaining duty was to inquire where she might labor with the prospect of soonest accomplishing this, her one grand and glorious object, *the conversion of the world.* She has not determined that this country is the special missionary field allotted to her, the entire evangelization of which would be necessary to the speediest fulfilment of her high commission; but she has determined, that along with strenuous efforts to spread the Gospel in these United States of America, the object she has in view warrants and commands her to embrace other fields of labor also.

We think this conclusion cannot be denied. Perhaps our labor might have been spared in the matter, as all may admit it without argument. That if not *denied* it has been *forgotten*, is evident from the strange aspect which one side at least of the missionary controversy has assumed. The *position* which the Church occupies then, and the *duty* she has acknowledged as resulting from that position, are evident. She has plainly said, that the wants of the foreign field are entitled to her consideration. This she has done, because some provision for those wants is demanded *now*, as the best means of reaching eventually, and in God's appointed time, the great and single object, the *conversion of the world.* What *proportion* of effort is due to the foreign field she has not determined. This she has wisely left where it ought to be left, to the judgment of her members. Each one may and should determine for himself the relative amount of his *domestic* and *foreign* contributions. She says to all, "as a living branch of the Church of Christ, it is our duty to labor for the extension of the Gospel both at home and abroad. The principles of the Gospel, the position we occupy, and the past experience of Christians in the work of missions, warrant us in maintaining our present *position*, and in carrying out the *duty* involved in it."

But our more zealous advocates of domestic missions rise up with holy indignation against the *principle*, of foreign contribution and effort as such, and regardless of the respect due to her authority, upbraid her with injustice to her own children, and, (by a master-stroke of assumption) with neglect of the field that has been *specially* and *exclusively* allotted to her by Providence.

These remarks, Mr. Editor, are not made in bitterness, nor with a view of provoking controversy. Our only wish is to do our humble endeavor in holding up some definite, tangible, and *settled* principle, as a starting point, in the future discussions of this subject. We wish to let those principles of action which the Church has established remain unquestioned, until in her wisdom, she sees fit to make them again the subject of deliberation. To us it has always appeared surprising, and most unfortunate, that so many extraneous questions have been mingled with the single one of Christian duty now before us. Amid the petty, (and shall we say it, disgraceful) bickerings about domestic and foreign missions, very few have remembered that the Church has given us a common principle applicable to both. She requires her congregations and her members to bestow their missionary bounty in both channels which she has opened, in such proportion as they may deem most just, in order to the speediest accomplishment of *her* and *their* object, *the conversion of the world.*

We believe that the advocates of both "terms of locality," have lost sight of this starting point. They have moreover most unaccountably misunderstood each other's views. Perhaps the advocates of foreign missions have *romanced* it too much; perhaps they have not always been guiltless of *mystification* in regard to the amount of effort due to the foreign field. Certainly the advocates of domestic missions have, on the other hand, shown no want of pious horror at their unguarded enthusiasm, and spiritual quixotry. The contending—we beg pardon, the *debating*—parties seem to stand upon the dexter and sinister side of the missionary arena, with a cloud between, which to one has been a cloud of glory, inscribed with *procul, profani!* and to the other a black, obscuring vapor, which had no business there. Or, (for we confess that our brother of the "southwest" hath somewhat infected us with a love of figures,) while the obligation to extend the Gospel has been to the one class like the golden ball rolled before Atalanta, constraining them to pursue it more earnestly the farther it rolled from *home;* to the other it has been as the sun-beam flung upon the statue of Memnon, revealing more clearly the desert immediately around, and awaking nought but plaintive murmurs at its barrenness.

Let us remember hereafter, the *position* and *duty* of our Church in this matter as acknowledged in the General Convention of 1835. The recollection will save us from much arrogance of individual opinion, and much of the vague generalities in which we have been so often lost. Let all who come forward, in future, to the discussion of the question of *relative effort*, remember that that question is the only one with which they have to do. Above all, to save them from uncharitableness, let them remember the circumstance under which the Church assumed her present position and pledged herself to the performance of the duty resulting from it. The spirit that prompted the noble and unqualified avowal there made, was a spirit of unity and love. It was believed to be from God. With one accord the declaration was proclaimed, and placed upon the record of her deliberations.—There arose no voice of dissent. The thousand objections since thrown out, which, like the polypus, have multiplied by division, and like the wire of the gold-beaters, stretched by attenuation, were not heard there. The hour, the place, the deep and solemn impression of the spiritual presence of the God of missions, were all too holy to admit of the profanation.

Let us not forget, either, that those *objections* have arisen from a conscientious sense of duty in the more ardent friends of domestic missions. The tribes of our Israel returned from the mount of the Lord, each to his tent and his vineyard. For a season, the same gift of peace and union, like the glory of the departed sun, rested upon us. Ephraim did not contend with Manasseh, and Manasseh did not vex Ephraim. But at length the sound of murmuring was heard. The channel of missionary bounty which flowed towards Galilee was too full; that which emptied into Jerusalem was too scanty. The Christian pilgrim, perchance, bearing her staff and scrip, had sat down on some far-off well of Samaria, some corrupt heritage where God's pure truth had once shone, and began to discourse of the "living waters." There was a gleam of the holy Cross shed upon the abominations of Dan and Bethel. The lifting up of the hands of Ethiopia unto God shadowed some courageous soldier of the Cross, who was willing to peril his life to rescue even *her.*

Whence came the murmuring? It was from the deserts of our own land. *There* were some whose souls fainted within them, and whose spirits had been tried because of the desolation of some of the heritages of Judah!

We honor their love for the Church—and so far as their complaints have been made in the spirit of charity, we honor their bold utterance of them. So far as, in their discussions, they have kept upon the ground occupied by our Church, we have nothing to object to the ardor and zeal they have shown. We believe that there is spiritual destitution enough within our own borders, to justify all that can be said in regard to the duty of the Church to multiply her endeavors many fold in relieving it. And we believe that the position of the more moderate friends of domestic missions, that the bulk of our charities should be expended at home, is a just and an evangelical position, and argues no departure from the general principle assumed by our Church. And this simply because the perpetuation and the extension of the institutions of Christianity among us, are gradually preparing us to operate with more power upon the great and single object of the Church, *the conversion of the world.*

In conclusion, Mr. Editor, allow us to express our regret at the tenor of that cool editorial of thine, which asserts that the question which we believe the Church has settled, "can *never* be settled by argument," it being so "dependent upon difference of individual temperament!" and so deeply intervolved with "questions remote!" that we must despair of ever being able to come to any sort of understanding touching its true merits. So then, after all, we must drive on at sixes and sevens, as chance or feeling may direct. Perchance our duty must remain undetermined until Joseph Wolff comes back from Timbuctoo, or until the South Sea Expedition shall have completed its everlasting enterprise, or the true theory of the winds shall have been settled. Perchance phrenology is destined to determine our individual duty in this high concernment, and to settle the question of *quid oportet* by a comparison of temperaments with the developments on the cranium. Perchance, as hath been said, years and ages must roll over us, *in statu quo*, until we are ready to colonize the world in our national character, while the heathen,

—"Unvisited by heaven's revealed light,"

shall have gradually melted away before us, or be absorbed in the mass. Infandum! Infandum!

And here also, with your leave, we would take occasion to say a few words to that chivalric "*friend of missions*," who has figured in your two last numbers. Our first conclusion on reading his article was, that he possibly was not a member of our Church, inasmuch as he has set himself up against her plain and expressed opinions. But we happened to cast our eye upon the note appended, when, to our surprise and horror, we saw his remarks about the patriarch of Constantinople's bull strangulatory, coupled with something about schism in New England. For his own benefit we ask him to read the parallel columns below.

At the second annual meeting of the Board of Missions of the Protestant Episcopal Church, (present *seven* bishops, presbyters, deacons, and laics in proportion), it was	In the *Churchman* of Feb. 10, 1838.
Resolved, That this Board fully approve the doings of the Foreign Committee, as detailed in their second annual report, and recommend said Committee to continue and extend its operations during the coming year; and earnestly recommend this department of their operations to the patronage, liberality, and prayers of the Church.	"*I*, from an attentive perusal of the last volume of the Spirit of Missions, am compelled to come to the conclusion, that the African mission is deserving of our most liberal support; that the Greek mission has been of service, and *perhaps* deserves our continued aid *though not from the Church*, as such; that the *China* and *Persian missions ought to be abandoned.*" --"*I* fear that this one great and good cause will suffer on account of injudicious management," &c., &c.

We should not have noticed this article, Mr. Editor, did it not afford a pertinent illustration *per contra*, to the general design of our remarks. And here we take our leave of the subject. Much discussion of the subject we hold to be unnecessary. But if, unhappily, discussion is yet needed, we desire not to engage in it. If it *must be*, let those undertake it who have higher gifts than we can lay claim to. We have looked anxiously,—alas, that we have looked in vain!—for an advocate well qualified in temper, wisdom, and judgment, to undertake the office we have feebly *attempted to discharge in this article.* But the spirit of slumber hath fallen upon this valley of vision. There is a sound of trumpets indeed, but hitherto, in this respect, it has been an uncertain sound, and no man hath armed himself for the battle. If the discussion must be protracted, we retire with the faint hope that our feeble notes may strike some awaking ear amid the host of the "armed ones," and arouse some "strong man" to the rescue. Should such an one come forth, our task will receive a noble recompence. We shall go on our humble way, rejoicing that the footsteps of the herald shall be followed by the firm and glorious tread of the champion of *Catholic Missions in the Church.*

For the Churchman.

FAIRS.

An attempt to show that fairs and similar devices are hostile to Christian charity, and dangerous to the permanent welfare of the Church.

"Let every man do according as he is disposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 6, 7.

It is a cause of profound sorrow to the writer, and I doubt not to all who have carefully examined the subject, that very erroneous views as to the right mode of exercising Christian charity still widely prevail among Christians.—Of the many favorite devices for stimulating the sluggish charity of the professing Christian, and for extorting the reluctant mite from the worldly and profane, no one is more liable to censure than that whose usual designation stands at the head of this article. It had been the hope of many that fairs would ere this have grown unfashionable, and have fallen into general disuse; but such unfortunately is not the case. And, indeed, until the principle of Christian charity is better understood, and more generally acted upon, fairs will continue to flourish, or else will give place to some other novelty, equally false in principle, and equally prejudicial to the Church.

There are many and obvious evils connected with the management of fairs which are of themselves a sufficient objection to the system. These I shall neither specify nor enlarge upon, since I never knew an advocate of the plan who did not admit and deplore them; while at the same time they, no doubt, tacitly consoled themselves with the hope that the end would justify the means, or it may be, with the reflection, just when justly applied, that in this imperfect state good is seldom unmixed with evil.

I shall confine my argument wholly to this one point, that *the principle which lies at the foundation of this and similar devices for stimulating benevolence to action is in direct opposition to the principle of Christian charity.* If this can be shown, we must either abandon fairs, and all similar machinery, or we must establish a new charity instead of that of the Gospel. My limits require that I should rather indicate than carry out the course of reasoning.

The principle which lies at the foundation of fairs is simply this: *that the prosperity of the benevolent enterprises of the Church depends on the amount of money given or gotten for their support, and not at all on the motives or prayers of the giver.* This is plainly *true;* for it is not to be supposed that these devices are intended to draw out the charity of those who acknowledge that they, and all they possess, are God's, that they are merely his stewards and almoners, and who, constrained by the love of Christ, rejoice to cast into the Lord's treasury, not only of their abundance, but even of their want. These claim *it* as a right to *give* "as they are disposed in their heart," and spurn those artifices which would impose upon them the "necessity" of giving, knowing that "God loveth a cheerful giver." This machinery, then, must be intended to bear upon those who do not recognise the obligation to give cheerfully; in other words, to compel those who would not otherwise give at all, to give "of necessity," (in direct violation of the apostolic precept,) by exciting in their breast the Christian virtues of ostentation, emulation, &c.! A glorious substitute these for Christian charity! Such seed must needs bear precious fruit.

Christian charity, on the other hand, knowing *that the prosperity of the Church depends solely on the blessing of* GOD, *seeks his favor by giving him all he requires*, Its *motives* and *means* are alike in harmony with the Gospel. Itself flowing from love to GOD, his glory, and the good of his creatures are its motives. As *means*, it relies not on money alone; but while it feels bound to give all it can, it trusts more in the power of him who can save by one as well as by a thousand; it is instant in prayer, and beseeches him to sanctify its gifts, and not to reject them for the unworthiness of the giver.

Reader, carry out in your own mind the contrast between the motives and means on which the Gospel and the advocates of fairs respectively rely for developing charity, and then judge for yourself if it be not true, that the principle which lies at the foundation of fairs and similar devices is in direct opposition to the principle of Christian charity.

One word as to the permanent effects of the stimulating system. Christian charity springing from love to GOD in the heart is equable, regular, and systematic in action; not unsteady and unstable, acting, as it were, by fits and starts. This is necessarily true; for the effect must be as constant as the cause: if, therefore, the love of GOD be in the heart, true, consistent charity will be visible in the life. A quiet, regular, systematic exertion of its power is an unerring test of the charity of the Bible. Any principle that will not abide this test is not the charity of the Bible—is not of GOD. And any system which tends to cherish and propagate an irregular principle of action in works of benevolence tends in the same degree to displace and destroy true charity. Such is the tendency of the system we are combating. It proceeds on the supposition that the faithful use of the ordinary means of grace is not adequate with GOD's blessing to kindle and keep alive in the hearts of his people that love to him which is the only source of true charity, and that this charity is not able to replenish the treasury of the Church, without the assistance of the worldly and unbelieving. It excites in the minds of all a distrust of systematic efforts, and teaches them to rely on sudden impulses and extraordinary occasional exertions. It seeks to overcome present languor in the Christian world, not by exhibiting a remedy and removing the cause, but by applying some stimulus which may brace it for the occasion, again to relapse into increased lethargy, which will yield only to some still more potent excitement. It may for awhile produce a more plentiful harvest of contributions, but it will entail upon the Church, perhaps for generations, a wretched debility, instead of that healthy vigor which the gradual progress of true charity will most surely develope. It would reduce the Church to a condition similar to that of the man who resorts to potent stimulants to relieve him from temporary exhaustion, and insensibly loses all capacity for exertion, until roused to effort by the agency of some artificial excitement.

Reader, examine the principle on which this system rests, and its results, and then decide whether you will favor these new measures, or turning to the old paths, will, by precept and example, uphold that charity which is divine in its origin, regular in its action, and holy in its aim.

DIO.

For the Churchman.

ON THE VALUE OF METAPHYSICAL STUDIES.

The true estimate of metaphysics, considered apart from its applications to ethics, logic, or criticism, has scarcely, we think, been rightly considered. Mere speculatists have on the one hand elevated this science to an undue height; while on the other, men of business and of the world have been too apt to regard it as a pursuit of little or no utility. The latter have been disgusted by subtleties to which their intellects may not have been always equal, and by refinements of the understanding, in unravelling which they could discern no real profit. The bare generalities thrown out indiscriminately by mere metaphysicians in every company (and most frequently in companies where they could never be appreciated) have tended towards creating a general dislike to them, and in this way, the study which of all others deserves the highest attention of the true philosopher, has been cast into contempt by the unadvised conduct of its professors.

The philosophy of mind lies at the base of all knowledge. It has for its object the ascertaining the faculties of the mind, their nature and force, in what degree and to what extent they may be cultivated, how error may be eradicated and truth instilled, in what the first principles of all truth consist, and what the functions of the soul may be. Besides these, it investigates the traits of character and motives of action, the feeling of beauty and the perception of every species of excellence. It affords some of the best arguments in defence of the Christian religion, and furnishes a clew to the noblest sentiments of virtue.

The greatest benefit, however, accruing to the metaphysician is the insight into his own mind and feelings, whereby he obtains the greatest of all treasures—self-knowledge. It is this will guide him in the fit direction of his powers, expose his deficiencies, exhibit his individuality, and manifest the bent of his disposition and character.

Another, is the acuteness and perspicuity imparted to the perceptive faculty by frequent exercise. And this prevails not only in metaphysical subjects, but also in all the affairs of life, and in reasonings on all other questions.

It further begets a love of philosophizing on all subjects, enlarges the liberality of our views, and widens our comprehension.

It colors every topic, and throws a new light upon what was before dark and confused.

The logical faculty—that great index of the soul—is also vastly improved by these studies; it is rendered subtler, and sharper, and readier. The employment of analysis developes powers of which we were hardly conscious, and compresses scattered facts and opinions into eternal and immutable truths. And here is seen the superiority of metaphysical over mathematical studies, as an exercise of the reason. The objects of the former are of far greater importance, and this alone is sufficient to prove our position; the latter having reference to lines, and figures, and numbers, while the former is employed in investigating the furniture of the noblest production GOD ever made—that of the human mind. The effect of mathematics is to make the mind hard, rigid, and stubborn, pliable to no demonstration but that which is purely scientific and exact. The effect of metaphysics, on the contrary, is to open and expand all our powers of speculation and argument. In regard to many topics it admits of testimony less fallible than that of the senses or of mathematical demonstration. It recognises ideas hanging sometimes on a mere thread of conjecture, and is cautious not to break it, since they may reveal truths the exactest science could never discover.

The pursuit of metaphysics exclusively for a long time must needs be hurtful to the understanding: but, in connection with language, criticism, or ethics, its practical bearing is of the highest value.

All great poets are of necessity metaphysicians, for they feel acutely and reflect deeply on their own nature and the natures of their fellowmen—on the springs of action as evinced in the characters of those around them—on their own ideas of supreme goodness and perfect purity, and on the forms and shapes of intellectual as well as physical beauty.

After a regular course, then, of purely metaphysical writers, it is both delightful and useful to read the great poets, as their true masters and best expounders.

J.

For the Churchman.

THE LITANY.

In some of the English churches, the four sentences composing the invocation of our litany or general supplication, are repeated simultaneously by the minister and people. The effect of this mode struck me favorably when I first heard it, and subsequent examination has inclined me to think that it should be extended to the whole of this touching portion of our public worship. Will you allow me to suggest some reasons for the opinion, which, if they strike you as of consequence, you may place in the columns of the Churchman.

Let me at first, be a little more explicit in stating the difference. At present, the invocation, or four introductory sentences, are first offered by the minister, and then repeated by the people, as we used formerly the general confession.—Should they not be uttered jointly, and simultaneously, as we *now* perform the confession?

In the deprecation, obsecration, and intercession (to use the old liturgical divisions,) that follow, the minister suspends his voice before the sentence is completed, and leaves to the people, as if it were a *response*, the portion which actually constitutes the deprecation or intercession. "*Spare us, good* LORD," "*Good* LORD *deliver us*," "*We beseech thee to hear us*," &c. Is not this incorrect? Should not the minister go on, audibly completing the sense of what he is uttering, both in its relation to the ear, and to the spiritual intent; while in the part which is precatory, and contains the immediate address, the people join him, and audibly send up the general supplication. I have been led to think that he should, and venture to assign some reasons.

One may be gathered from the title of this part of worship. It is styled a litany or general supplication; not general, because it comprehends all our wants and relations, but as comprehending in a peculiar manner minister and people in the utterance of it. In the same sense is that a general confession which we make, because in accordance with the rubric, now correctly interpreted by our practice, minister and people audibly join in making it.

Our present manner converts into a response what is not intended to be of that character, and in this way Wheatley speaks of these sentences as "the people *answering*." But this surely is not correct! It is not a response. It is an integral part of the supplication, so that without it, the particulars alone have been enumerated, but no prayer offered. The minister must now silently repeat it, or he has not prayed.—He leaves nearly the whole litany vague and incomplete, as concerns himself. It is right that the people should suspend their voices, even in a general supplication, in the enumeration of the particulars asked that they may be distinctly heard; but no such propriety exists, that the minister should suspend his, in the very portion which both the individual and collective intentions of the form, make essential; so that without, it cannot be *general*, nor even a *supplication*

The form of printing the service sanctions the proposed manner. The responsive parts in the liturgy are uniformly printed, I believe, in Roman character, and frequently marked as responsive by the prefix of Min. and Answ.; but where italics are used, as in the case before us, it indicates the simultaneous repetitions of those parts audibly by the minister and congregation. We are at present convicted of inconsistency by the very litany itself. The portion in the discretionary part, "O CHRIST hear us," "LORD have mercy upon us," although printed as the preceding parts, is yet uttered thus simultaneously. After the Lord's Prayer, in the same portion, a *response* is introduced—but how differently! So at the close, immediately preceding the prayer "We humbly beseech thee, O Father," &c., in the doxology introduced in the very midst, the type is changed, and the intimation given that it is responsive. There may be one or two cases where a little confusion has crept in, and there is a deviation from this mode of using the Roman and italic character, particularly where the litany is reprinted in the ordinal but it seems that the former is almost uniformly used in the responsive parts, while the latter is reserved to mark another feature in our worship which entitles it to its appellation—Common Prayer.[*]

There is a confirmation of this view in the old practice, of having the litany recited in a different place from the rest of the worship.—This was done at the *fald-stool*, a low desk placed in front of the chancel door, out in the body of the church. It was indicative of a closer blending of minister and people in the supplication. He laid aside as it were, something of his official character—ministering for others—in order to join individually with the people, in one common cry to be spared, delivered, and heard.

The benefits to result from the general adoption of this mode of performing the litany would be, it is supposed—a greater accuracy in the public service—the imparting a peculiar and appropriate feature to this portion of it—the preventing in the opening of the litany, what might seem a "vain repetition," in the subsequent part, an unnatural abandonment of his petition by the officiating minister—and a diminution of the responses, which would adapt the service in its "integrity," more to those cases (and they are not unfrequent in places where the Church is unknown) where there are none willing or able to sustain them.

W——R.

To the Editor of the Churchman.

Rev. and Dear Sir,—I am really glad to find that some of our clerical brethren are beginning to exert themselves in earnest in favor of the CHURCHMAN. Its circulation, though great, is not commensurate with its importance; I am therefore rejoiced when it receives encouragement from those who know how to appreciate its merits, and estimate aright its utility. Several additional subscribers, I have learned, have recently been obtained both from the north and the south, especially from Tennessee, through the kind influence of clergymen; and I think it right to mention the fact, simply that it may excite others to follow this example. Our brethren are not aware how much good they might do us, or else they *would* do it. I say us—I mean not ourselves personally or individually, but the CHURCH, whose interests and doctrines we are all of us called upon, as Episcopalians, to defend and support. Your paper is *bona fide* a CHURCH paper, PRO ARA ET FOCIS! What then can hinder those who are alive to the welfare of the Church, from promoting the enlargement and stability of the CHURCHMAN? I trust as you are about to commence a new volume, you will receive from every quarter of our Union a number of new subscribers, and very earnestly do I call upon the clergy to see what names they can add to your list. Instead of 3000 subscribers, you ought to have at least 6000 to the CHURCHMAN, and even double that number might be obtained, if Episcopalians would but exert themselves. But unhappily, as in other religious matters so in this, there is too much listlessness and indifference among us; the paramount claims of the Church are oftentimes overlooked, whilst those of a merely trivial and unimportant character engage our energies and occupy our thoughts; and even, on the score of *pretended liberality*, there are some *we know*, who encourage sectarian publications, who will not so much as subscribe for the CHURCHMAN. Excuses are formed which are not tenable, but rather blameable; and when we transgress against light and knowledge, ay, and conviction, there remaineth no more plea for our sin. Warn such, Mr. Editor, in due time, that they repent not when it be too late. The folly and impracticability of conduct like this have been fully tested in England—there, Churchmen, from the pure stand best of motives, were induced to join common cause with all classes and denominations of Christians, in the promotion of religious and benevolent projects, and lamentable indeed has been the result; there has been, not only a complete failure, so far as a union of sentiment and feeling was concerned; but a progressive, determined, and systematic attempt and procedure *through the good nature of* EPISCOPALIANS *themselves to subvert the* CHURCH!—With this melancholy example before us, I ask is it not for us, and for the prosperity of our Church, to stand on our own principles, and to maintain our own views and sentiments, fearlessly, and without compromise? This, the CHURCHMAN, with the help of GOD, I trust, intends to do; those who agree with you in sentiment will join your ranks; those who do not will please themselves and others by doing as they think proper. I call therefore again upon our brethren, and those who are members of our communion, to put their shoulders to the wheel, and aid the CHURCHMAN with heart and hand. Your agents, I understand, are authorized to allow one copy of your paper to those who obtain six subscribers to the Churchman, and pay their subscription, in advance, which, with a very little exertion, among their respective congregations, would enable almost every clergyman to receive his own paper gratuitously, thereby benefiting both himself and the CHURCHMAN; and which is worthy, I think, of their consideration.

I am, Rev. and dear Sir,
Yours very faithfully,
PASTOR ECCLESIA.

THE POPE'S ALLOCUTION.—From a copy of Galignani's Messenger of Dec. 26, we take the following translation of the allocution of the Pope to the secret consistory of cardinals, on the 4th of the same month.

"Venerable Brethren,—While placed in a position in which it is not sufficient merely to deplore evil, we are overwhelmed with sorrow on account of the sad condition of the affairs of the Catholic Church, and while we apply our thoughts to the healing of the wounds of Israel, according to the power that we have received from GOD, a new subject of grief is come upon us, and is so much the more painful, because it has not been expected. You are not ignorant, venerable brethren, of the subject of our affliction, nor of the motive of your being assembled here to-day. The question does not relate to an obscure event, of which we might have had knowledge merely from private reports, but to a fact known by official communications. We have to complain of a most serious injury inflicted upon our venerable brother the Archbishop of Cologne, who, by a royal order, has been interdicted from exercising his pastoral office, torn from his see by force of arms, and conveyed out of his diocese. This great calamity has fallen upon him, because, although always ready to render unto Cæsar that which is Cæsar's, he has not failed in his duty to maintain religiously the doctrines and discipline of the Church. He did not propose any other rules with regard to mixed marriages than those which have been laid down by the apostolic letters, dated 25th March, 1830, addressed to the archbishop and bishops of Western Prussia, by Pius VIII., our predecessor of happy memory. And yet, by these letters the holy see carried its indulgence to a point beyond which, we are bound to say in all truth, we are not permitted to pass. Neither are you ignorant, venerable brethren, that our predecessor was led with regret to this condescension by the necessity of saving the Church and the Catholic clergy of those regions from the most disastrous evils with which they were but too certainly threatened. Who could have foreseen that this pontifical declaration, all-indulgent as it was, and which had been repeatedly acceded to by the king's envoy at Rome, should be carried into execution so as to pervert the immutable principles of the Catholic Church, and in a sense directly opposed to the opinions and intention of the holy see. Nevertheless, what no one could have imagined or believed, and the very suspicion of which would have been a crime, this has been done through the artful interposition of the secular authority. As soon as we were made acquainted with this afflicting occurrence, we addressed our remonstrances to those to whom they could be rightfully made, declaring at the same time that our apostolic mission obliged us to warn the faithful not to consider as coming from the holy see that which it held in abhorrence. After we had been told that our complaints were unfounded, we received a letter from another bishop of the same country (the Bishop of Liege) who, being at the point of death, and ready to render an account of his ministry to the Supreme Judge, declared solemnly that the instructions addressed and signed by the bishops at the instigation of the civil government, and of which he sent us a copy, might cause the greatest evils to arise in the bosom of the Church, and violate its canons; that, enlightened by the light divine, he acknowledged his error; and freely, of his own accord, retracted his accession to them. We took care immediately, in causing to be presented to the king an authentic copy of this declaration, to state plainly to him that we entirely disapproved of the manner employed by the bishops already mentioned, for interpreting the apostolical letters of our predecessors, as contrary to the principles and laws of the Church. By this, you may understand, venerable brethren, that we left nothing undone in this important affair. Nevertheless (we say it with sorrow and penetrated with profound grief) without our knowledge, when we were hoping to receive a reply conformable to our claims and declarations, it was signified to the archbishop of Cologne that he was to follow this interpretation, disapproved by us, concerning mixed marriages, or else to dispossess himself of his episcopal functions, with the avowed intention of depriving him of his pastoral jurisdiction if he did not obey. Without balancing a moment, he resisted, as he ought to have done; and things came to the point which we have above exposed to you with a kind of horror. Remark here the proceedings adopted with regard to us; on the first day of this month the actual charge d'affaires of the king of Prussia announced to us as likely soon to happen, if not actually happening at that moment, the circumstance which since the 21st day of the preceding month had been done and consummated. Since it is thus, venerable brethren, we owe it to GOD, the Church, and the charge imposed on us, to elevate our voice, and to protest in the midst of your assembly on behalf of ecclesiastical immunity violated, of episcopal dignity contemned, of sacred jurisdiction usurped, of the rights of the Catholic Church and the holy see trodden under foot. At the same time, we wish to give to the archbishop of Cologne, who is adorned with every kind of virtue, a public testimony of the praise which he deserves for having victoriously defended, in the midst of so many dangers for himself, the cause of religion. Since, therefore, we find an opportunity of so doing, we declare publicly and solemnly, in conformity with the private decisions which we have always given hitherto, that we entirely disapprove of every practice adopted in the kingdom of Prussia contrary to the declaration of our predecessor concerning mixed marriages. Since the evils that beset the spouse of the unspotted Lamb are only becoming aggravated, it is our duty to excite you,—you, who partake our cares, and are animated with so much religion and piety, to offer with us to the Father of mercies humble and fervent prayers, in order that he may cast a look from heaven on the vine that his hand has planted, and that, in his mercy, he may ward off from it this lengthened storm."

THE CHURCHMAN.

SATURDAY, FEBRUARY 24, 1838.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

TO CORRESPONDENTS.—"R" was not received in time to comply with his request.

"A Friend to Episcopacy" in our next.

"A Friend to Missions," in reply to the writer with the same signature in our two last numbers, is declined: not from any reluctance on our part to give both sides an equal chance, but because we do not think the article calculated to benefit the cause which it advocates.

"C. A. H." on the Greek Mission, with a similar view, shall appear in our next.

OLD ENGLISH.—One of the most ancient translations of the Psalms into English is that of Hampole, who wrote about 1330, and whose version contains many words which grew out of use by Wickliff's time.—Judging from his prologue "Richard, heremyte of Hampole" had at least as pure a taste as some more polished authors of later date. "In this werke I seke no straunge ynglys," he says, "but lightest and comunest, and swilk that is most like unto the Latyne: so that thai that knawes noght Latyne, be the ynglys may com to many Latyne wordis. In the translacione I felogh the letter als mekille as I may, and thor I fynde no propur ynglis, I felogh the wit of the worde, so that thai that shalle rede it, them thar not drede erryngе. In the expowndyng I felogh holi Doctors. For it may comen into sum envious mannes honde, that knays not what that he suld saye, att wille saye that I wist not what I sayd, and so do harme tille hym and tille other."

The following is Hampole's version of the ninety-fifth Psalm.

"Comes, glad we to oure LORDE, joy we to GOD oure hele.

Before ocupy we his face in schrifte, and in psalmes joye we to him.

For GOD is grete LORDE, and Kynge grete oboven alle goddes.

For in his hondes are alle the endes of erthe, and the heghnes of hilles is his.

For of hym is the see, and he made it, and the drye his hende schope.

Comes, loute we, and falle we, and grete we before our LORDE that made us, for he is our LORDE GOD.

And we folk of his pastoure, and schepe of his hende.

This dey, if yee haf herde his voyce, willes noght harden youre hertis.

Als in stiryng, after the dey of temptacioun in deserte.

Whore youre faders temped me, thei proved and thei sowe my werkes.

Fourte yere I was wrethede to that generacioun, and I seyd, ay that thei erred in herte.

And thei knew noght my weyes, to whom I sware in my wrethe, if thei enter in my rest."

The following are specimens of a version of the New Testament of the same date, and probably by the same author.

Mark i. 7. "And he prechyde sayande, a stalworther thane I schal come efter me, of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chawcers."[*]

Mark vi. 22. "When the doghtyr of that Herodias was in comyn, and had tombylde and pleside to Herowde, and also to the sittande at mete, the kynge says to the wenche."

Mark xii. 1. "A man made a vynere, and he made aboute a hegge, and grofe a lake, and byggede a tower."

Mark xii. 38. "Bese ware of the scrybes whylke will go in stolis and be haylsede in the market, and for to sit in the fyrste chayers."

Luke ii. 7. "—— and layde hym in cratche, for to hym was no place in the dyversory."

We have taken the above from Dr. Waterland's letters, and conclude by annexing a comment which he makes on an ancient manuscript of Robert, of Gloucester, one of the oldest rhymesters of England, in regard to the origin of

ST. PAUL'S, LONDON.

"I guessed from four lines of that MS. that St. Paul's was formerly the temple of *Apollo*, not of Diana. If the conjecture be reasonable, there is an easy account of the name of *Paul* as succeeding to the similar name of Apollo. And I think Bishop Stillingfleet's arguments against a Temple of Diana (in his Antiquity of London) will not be of the same force against this other supposition. I wish it could be known from whence Robert, of Gloucester, borrowed his intelligence. Speaking of Bladulf's flying in the air a while, and at length falling, he says:—

The wynd com mid stormes, tho wethelede his fetheres,
The stringes that helde that gyn: for the grete Wederes
To borsten, and the King adoun fel open the rof
Of Appollines temple, so that he al to drof.
Appollines temple was at Londone, in that dawe:
For that was here manner in that ulke lawe.
Then Bladulf ded was, and hadde swiche endinge:
Thus was tho his kinedom bireved of the kinge."

We are requested to say that a special meeting of the Board of Managers of the General Protestant Episcopal Sunday Schoool Union, to be held in the Sunday school-room of St. John's Chapel, in this city, on Tuesday, the 3d of April next, at 5 o'clock, P. M., was called by a resolution of the Executive Committee adopted at their meeting on Wednesday evening.

ARCHBISHOP OF COLOGNE.

As a sample of the misrepresentation of the Protestant Press, we subjoin the following notice of the affair, which we find in the editorial columns of the Churchman. According to this version the archbishop was "arrested for a breach on the public peace"! What would the Churchman say if Bishop Onderdonk were arrested by order of some Catholic prince, and carried off by a troop of soldiers, for refusing to perform some religious rite contrary to his sense of duty, and forbidden by the canons of the Church? Would he call the bishop's refusal "a breach on the public peace," and would he sneer at those who should "get up a protest and make an infinity of noise about it?" We trow not. But then the case would be different, we presume, in the Churchman's estimation; for then it would be Catholic bigotry lording over men's conscience, and persecuting the saints; whereas, in the present instance, the king of Prussia is a Protestant, and the archbishop is a Catholic—*voila la raison.—Catholic Herald.*

This is rather hard upon the poor Churchman.—The paragraph on which the Herald comments as it came to our hands from another paper, was headed "POPISH BIGOTRY AND INTOLERANCE," and written throughout in a strain corresponding to its title. Sincerely wishing to avoid the spirit of perversion and exaggeration, we were at the pains to rewrite the paragraph, so as to render it a plain statement of facts. The supposed "sneer" we did not intend as such, but regarded as an innocent expression. We omitted also the heading.

These queries and exclamations of the editor of the Herald are grounded on the supposition that the refusal of the Archbishop to give the nuptial benediction, was itself the breach on the public peace on the charge of which he was arrested. This supposition is improbable: the refusal to ratify mixed marriages is one thing, the alleged breach on the public peace is another.

The correspondent of the New-York Observer, in a detailed account of the affair, states expressly[*] that "the cabinet of Berlin accuses the archbishop of having invited the inhabitants to take up arms against the civil authority, and of having put up handbills calling on them to revolt.[†] Now, if the government have accused the Archbishop of this offence—whether the accused be guilty or not, is a distinct question—it is certainly credible that they might have arrested him on the alleged ground of a breach on the public peace. At any rate, there is no proof of our having circulated a "misrepresentation."

That the refusal to ratify mixed marriages, except on conditions authorized by the Church, is not the only ground of complaint against the Archbishop, is further probable, from the remarks of the intelligent correspondent of the New York American, who discriminates between the ostensible and the real cause; and who states, in explanation of the fact that the Archbishop had demanded a trial, that "he was virtually accused of high treason in the manifesto of the Prussian cabinet."

Undoubtedly, however, the affair of the marriages is prominent, and it is the importance of this fact, in its connexion with civil and ecclesiastical relations, that has mainly induced us to bring the subject before our readers. Under our government marriage is regarded as a civil contract. The Prussian government, if we are rightly informed, does not so regard it; but makes the intervention of a minister of religion necessary to its validity. Now as Christians and true Catholics, which of these views are we to approve? We answer, the former. The marriage contract is, as we think, essentially a civil contract, and the intervention of a minister of religion, however decent and desirable, pious and commendable, (all which it certainly is,) is yet not necessary to give validity to the contract. We therefore may, as true Catholics, consistently approve of the laws of our own country and disapprove of the laws of Prussia. The Roman Catholic, on the other hand, believes marriage to be a *sacrament*, and consequently that it cannot be *validly* performed without the sanction of the authority of the Church. Here then is a point of agreement between the Prussian government and the Roman Catholics, which ought to take off the edge of the resentment of the latter. The Prussian government are but acting on Romanist principles, from which they are imperfectly reformed.

But we are requested to suppose the case of a Protestant bishop in the United States arrested for refusing to perform an act prohibited by the canons of his Church, would not the government in this case be guilty of oppression and intolerance? We answer, No: not if the law is right in itself or necessary to the common good. We do not see that there would be any intolerance in a law which should compel Quakers to do duty in war, or, in case of refusal, submit to a fine as the penalty of the law's infraction. With our views of the marriage contract we might, with more color of justice, complain of the Prussian law as oppressive in its execution. But if we thought the civil law right in itself and that the sanction of the clergyman was really necessary to give validity to the marriage, we should then feel that the oppression was not on the part of the civil authority, which required us to ratify the marriages, but rather on the part of the Church, which restrained us from doing what the law justly and properly enjoined. We do not say that in case of such a collision there would be intolerance on either side: but of the two, we think that the Church would be more obnoxious to the charge than the state.

LITURGICAL ALTERATIONS.—The article from a correspondent on the mode of performing certain parts of the liturgy is worthy the attention of all who have recommended or approved the changes sanctioned by the last General Convention. We by no means approve of the suggestion of our correspondent, and yet we are free to say that his arguments in defence of it are, in our judgment, more plausible than any which we have yet seen in behalf of the present mode of reading the Confession. We objected to this method at the time of its introduction, as inferior to the old method in point of solemnity. Since that time we have occasionally examined and compared the rubrics, and have not yet been satisfied of the correctness of the construction which the House of Bishops have adopted, and which indeed is the only legitimate basis of their recommendation. The rubric directs that the Confession shall be said by the whole congregation *after* the minister: it directs that the people shall say the Lord's Prayer *with* the minister; and that the Creed shall be said by the minister and people. The Greek Prayer-book, which was published in 1681, and which, as having been translated but a short time after the last version of the English liturgy, is entitled to weight in a question of construction, preserves these differences with great accuracy. In the rubric before the General Confession, it directs the congregation τῳ ὑφηγουμενῳ Λειτουργῳ επιλεγειν simply to say after the minister, while in the rubric before the Lord's Prayer, it directs that the minister shall say the prayer, του λαου αυτῳ συνεπιφθεγγομενου αυτην, an expression precisely equivalent to that used in the opinion of the House of Bishops, (and applied by them to the Confession,) "that the people should *unite* with the minister in saying it *after* him." The rubric before the Lord's Prayer in the communion service is still more explicit: "the people repeating after him every petition:" where the Greek and Latin versions have respectively μετ' αυτην and *post ipsum*. Is it probable that such words would be adopted to indicate a *simultaneous* expression, such as obtains in regard to the General Confession in the communion service?[*] We think not, and should have been better pleased had the General Convention sought to regulate the practice by the rubric, instead of making the rubric conform to the usage.

Since preparing the above, which we intended as a note to accompany the communication already referred to, we have read with entire satisfaction the opinion of Bishop Hopkins delivered at the request of the Convention of his diocese. We shall insert this document in our next, and here bespeak for it the attention of our readers. Bishop Hopkins, it appears, has not felt himself at liberty to conform to the course recommended by the last General Convention, inasmuch as in his judgment it involves a violation of the rubrics.—The usage therefore in Vermont remains as heretofore, and hence the proposed uniformity has not been attained.

A QUESTION IN ORTHOGRAPHY.—We generally commit the spelling of words to the printers, who for the most part prove themselves worthy of the trust. Last week, however, we found ourselves at issue with them on a point of which they seemed unusually tenacious. We wrote, "The form was thrown in pie:" they printed the last word *pi*: pleading Dr. Franklin's sanction and the current usage of the periodical press, and arguing that the ambiguity of the word, unless the sense was discriminated by the spelling, would expose the sentence to ridicule.

Some may think the matter too trivial to deserve notice. It should always be remembered, however, that language is the reflection of mind, and that therefore it never can be uninteresting or unimportant to inquire after the exact meaning and etymology of a word, however trifling, and to determine its orthography. We shall therefore state our reasons for dissenting, in the present instance, from the printers' prescription; and the more readily, as the statement will involve a fact in ecclesiastical bibliography.

In the first place, if the word were a merely technical term, we should object to the present current mode of spelling it as contrary to analogy. We know of no word in the English language ending in *i*. The settled usage of the language authorizes the terminations *ie*, *igh*, and *y*; but not the termination *i*. The word therefore, even if an arbitrary or merely technical term, ought not to be spelled *pi*.

But, in the next place, the word, in the printers' acceptation, is not, we think, a *technical*, but a *popular* word. It does not belong exclusively to the printers' vocabulary, but is part and parcel of the English language. It ought therefore to be spelled when types are the subject just as it is spelled on other occasions.

The word *pie* has two independent derivations, and is thus made the sign of two different classes of meanings.

1. It comes from the French word *pied, a foot*,—in which sense we have naturalized the word in the expression *cap-a-pie*. Hence, probably, the current signification of the word when applied to the delicacies of the table; as a *pie* in the times of our rude forefathers resembled in its shape a foot. At any rate, the expression *apple foot* for *apple pie* was common in Johnson's time, in several provinces of England.[*]

2. It comes also from *pica, a magpie*, or rather the generic term for birds of the pie kind.

It is from this word that Horne Took derives the words *pick*, *peck* and their cognates. In defence of which he quotes from an old author:—"Then cometh the pye or the rauene and *pyketh* out the one eye," &c.

The pie is a speckled bird, and hence the word *pie* came to be applied to something *variegated*, or distinguished by *party-colors*. Thus the old service book, in which the text and rubric were printed in different colors, was called the *pie*.[†] This old liturgy was originally printed in type of a particular size, hence called *pica*, a name which has ever since been retained to designate one of the larger sizes of type.

This meaning of the word is more common and obvious in its derivatives. Thus we say a *piebald* livery, a *piebald* horse, to denote the various colors of the respective objects. Thus also, *pied* cattle means *speckled* cattle. As in Shakespeare,

> "All the yearlings which were streaked and *pied*
> Should fall as Jacob's hire."

So Milton (see both quotations in Johnson) speaks of "meadows *pied* with daisies." This sentence is an illustration of the meaning of the word as used by the printers. The types are always distributed in different boxes, so that all those of a particular letter are in a box by themselves. In this state they are fit to be used by the compositor. But the types which have been set in a form or column, are sometimes, from accident or carelessness, scattered about or thrown into confusion. They lie in a motley heap, irregularly strowed about like the *specks* on a *magpie*, or like daisies over a meadow. When in this state, the types are properly said to be in *pie*, or to be thrown in *pie*. They cannot be used by the compositor until they are sorted or distributed.

We may add, that Webster assigns to the word *pie* the meaning attached to it by the printers. Crabbe, in his technological dictionary, gives the word in the same sense conformably to the same orthography.—For these reasons, we think that the mode of spelling the word adopted by the newspaper press is a corruption which ought not to be retained. The same word is used in other senses. Thus history tells us of the Pies, who were an order of knights created by Pius IV., in 1560, with the title of Counts Palatine, who took precedence of knights of the Teutonic order and those of Malta. The pie in agriculture is a receptacle for preserving potatoes and other roots: pies are likewise used for curing rape seed, &c. In all these instances the word should be spelled in the same way, nor is it allowable to vitiate the orthography of a language for the sake of avoiding ambiguity.

JOURNAL OF THE VERMONT CONVENTION.—The Convention was held last September; the journal has been just received. The chief proceedings of the Convention, if we remember right, (and if our memory deceives us, the length of time which has intervened must be our excuse,) were mentioned at the time in our paper; and we shall therefore, at present confine our notice to the bishop's address.

Much of the address is occupied in enforcing on the diocese the duty and importance of educating candidates for the ministry. Bishop Hopkins advises the diocese to rely for the support of this object on its own resources, remarking that "Vermont stands in no need of mendicity." The incipient measures towards a diocesan institution are stated in the annexed extract:

"Since our last meeting together, it has pleased Providence to enable me to prepare a suitable building for the occupancy of as many pious young men, as the wants of our small diocese would probably demand. From fifteen to twenty might be there accommodated, boarded, and lodged, under my own roof, for as small a sum, and with perhaps as many *substantial* advantages, as they could reasonably ask, in order to prepare them for the work of the Gospel ministry. Of our present number of candidates, six are now living with me, and pursuing their studies, and a seventh is expected soon. What we need is a permanent fund, securing a moderate salary to an individual qualified to be a teacher of theology, and such support for those students who need it, as might provide for the number above mentioned all that they should reasonably require.

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[*] If this view be correct, the mode of reading should be extended to the Veni Creator, &c. in the Ordinal. The word "answer," in the rubric there, must not be taken strictly—it is evidently taken like Wheatley's from the injunc. Elizabethe.

[*] From the Latin *calceus*, through the French.

[*] We place no reliance on this letter-writer, so far as regards the popular impressions which his letters are fitted to produce, for—even beyond most of his tribe—he seasons and garnishes his food, to suit the morbid taste of his readers. In a simple statement of fact, however, some weight may be attached to his testimony.

[†] Three other grounds of complaint on the part of the government against the Archbishop are mentioned by the same writer, of which the affair of the mixed marriages was one.

[*] Is it not a curious fact, that the rubric in Edward VIth's Prayer-book permits the General Confession to be made by any one of the communicants in the name of the rest? We copy the rubric from a black letter copy in our possession: "Then shall this General Confession be made in the name of all those that are minded to receive the holy communion, either by one of them, or els by one of the ministers, or by the priest himselfe, all kneling humbly upon their knees."

[*] In this sense Webster derives it from the Irish *pighe*, synonymous with the Greek *pachus*, thick. It strikes us that Johnson's derivation is the more plausible.

[†] The edition of the Prayer-book now in press and shortly to be published, in which the rubrics are to be printed in red ink, will in this respect resemble the old service book, and would seem therefore entitled to the same name.

"The idea which has presented itself to my mind as most feasible, is this: That the board of agency should be requested to appropriate to the salary of the theological professor, a sum not less than six hundred dollars per annum, out of the lands belonging to the diocese, and that the parishes be recommended to sustain one candidate, for each two parishes upon an average, wherever it is practicable, the professor and the candidates to be approved and appointed, either [illegible] the Convention, or by the ecclesiastical author[illegible]nd removeable by the same. I think that [illegible]ch a plan, seven candidates might be allot[illegible] our share in Burlington, and it is surely [illegible] bounds to suppose that the other thirty [illegible]es could be induced to support from ten to [illegible]een more, so that the number contemplated [illegible]uld thus be provided for, with less expense [illegible] difficulty than the same work has cost in any [illegible]ther diocese whatever.*

The next point discussed in the address, is of the more interest, from the intimation of the bishop that he may bring it forward at the next General Convention. The subject is the character and qualifications of deacons, the actual state of which order is, in Bishop Hopkin's view, at variance with the theoretical provision of the Church, and the usage of primitive times. After a glance at the history of the institution of the order, the bishop proceeds as follows:

"Pursuing faithfully the track of the primitive Church, our own ordination service considers the deacon as an assistant to the priest, and no more, except on extraordinary emergencies.—'It appertaineth to the office of a deacon in the Church where he shall be appointed to serve,' saith the bishop in the questions which the ordinal obliges him to address to the candidates, 'to assist the priest in divine service, and specially when he ministereth the holy communion, and to help him in the distribution thereof; and to read the holy Scriptures and homilies in the Church, and to instruct the youth in the catechism, and in the absence of the priest to baptize infants; and to preach if he be admitted thereto by the bishop. And furthermore it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others: Will you do this gladly and willingly?' And the candidate answers, 'I will so do, by the help of God.' But when and where do we find the deacon occupied according to this primitive view of his office? Nowhere, that I have seen, within the bounds of our communion. Instead of this, our deacons are always considered qualified to preach, without exception. They are sent forth as missionaries to organize and take charge of congregations. Their practical duties are regarded much as if they were presbyters, excepting only that they have not the authority to administer the eucharist. And indeed the diaconate is looked upon, not as a standing order in the Church, appointed to assist the priest, but as a preparatory grade leading in all cases to the priesthood. Hence, no one now becomes a deacon unless he intends to be a priest, and the theological and literary qualifications which our canon lays down as necessary for assuming this first grade in the ministry, are so perfectly identified with those which the grade of the priesthood demands, that the examination for the priest's office is little more amongst us than a *matter* of form.

"Now it has long appeared to my mind, that by the course of modern practice, the substantial benefits of this third order of the apostolic ministry are almost lost to us, to the great injury of the Church, and of the best interests of the Gospel. The catechising of youth, and especially the care of the poor, are cast upon the priest, and therefore are seldom attended to as they should be. The training up the children of the Church in the nurture and admonition of the Lord, and the preaching the Gospel to the poor, and the judicious and kindly supply of their bodily necessities, to which, in primitive times, the order of deacons was devoted, and which is still their duty by the very language of our ancient ordinal, are no longer, as they well deserve to be, in the front rank of the ecclesiastical constitution. Nor will they ever, I fear, be restored to their true and original estimation, until the Church adopts the primitive plan which attaches deacons *together with priests*, to the service of our congregations."†

The address then considers several objections to the proposed plan, which we may insert at another time. The remainder of the address is occupied with some excellent remarks in respect to the pecuniary provision for the maintenance and support of the clergy. This portion of the address we shall insert in our next, and commend it to the special attention of our readers.

New-York Dispensary.—We have received the report of this institution and read with interest its important and affecting statements. Seventeen thousand of the sick poor have, during the past year, been visited or relieved in their sickness, by means of this institution; and yet the number of its life members is but 18, and that of its annual subscribers less than 150. If the dispensary were suspended for a year, there is good reason to believe, as the report states, that disease and death would hold a fearful carnival among our indigent sick. And yet the managers complain—and well they may complain—that the institution, which has for half a century been one of the chief blessings of our metropolis, is now actually suffering from cold neglect. The building is at the corner of White and Centre-streets and the committee ask that it may be visited by our citizens. Ten well qualified physicians are in daily attendance. We do not remember ever to have read a report which made a stronger appeal to our fellow-citizens for their sympathies and support. The number of annual subscribers and of others whose time and labors are devoted to the Institution is lessened every year by deaths and removals. Shall none, the committee ask, be found to take their place? Surely if such an institution is languishing it must be that we have forgotten the text, "I was sick and in prison and ye visited me not."

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

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* A committee appointed to confer with the bishop on this subject, reported in favor of accepting a portion of the bishop's edifice, and of the appointment of a theological professor at $600 per annum, and an assessment on the parishes to supply the amount.

† This part of the address was referred to a committee, who reported thus:

"The committee to whom was referred that part of the bishop's address which relates to the order of deacons, made the following report;

"Your committee have consulted upon this subject, and found their first impressions unfavorable to the measure proposed; but being unwilling to submit to the Convention views so hastily formed, and which may be modified by proper examination and reflection, they beg leave to sit again, and to report to the next Convention.

For the committee,
Geo. Allen, *Chairman*."

Bordentown Institute.—The catalogue of the officers and students represents the institution as in a flourishing condition, and the testimonials appended to the catalogue show that the confidence reposed in the institution is well founded. The institute continues under the superintendence of the Rev. Edwin Arnold, D. C. L. The department of mathematics and natural philosophy is under the direction of the Rev. A. S. Colton, and that of languages under Mr. Hundeiker of the University of Halle. The Visiting Committee are the Rt. Rev. Dr. Doane, Hon. Joseph Hopkinson, of Philadelphia, and the Rev. Dr. Berrian of this city.

The Settled Question.—We cannot agree with the writer on our first page, that the question on Foreign Missions, as it has been recently debated in our columns, has been "settled" by the General Convention. We had not intended to write editorially on the subject pending its discussion; but as "A Voice of Inquiry" has called in question the correctness of our views, we trust we may be permitted to sustain them. The defence will necessarily involve a pretty free examination of the positions adopted by the last General Convention in reference to missions. We have no wish, however, to interfere with the effect of our correspondent's article, and therefore at present merely enter our plea of "not guilty," reserving the proofs of it for our next number.

Children's Catholic Magazine. Vol. I. No. 1, March, 1838. Terms, fifty cents a year in advance. New-York, published 36 1-2 Chatham-street.

We are glad to see our Roman Catholic brethren emulating the Protestants in popular efforts for the diffusion of Christian knowledge. Each number, we are told, is to contain the biography of some distinguished Catholic living or dead. The first number contains a life of Alfred the Great. Is there not a want of ingenuousness in this use of the word "Catholic?" Alfred was indeed a Catholic, but he was, as every body knows, an English Catholic. The impression, however, tacitly conveyed by the Magazine, is, that he was a Roman Catholic.

Northern Dispensary.—The sum of $499 76 was collected last evening in St. Bartholomew's Church, for the benefit of the Northern Dispensary, after a most eloquent and touching appeal by the Rev. Dr. Hawks.—*N. Y. American, Feb. 19.*

For the Churchman.

In consequence of the article in the Churchman of Jan. 27, headed Bible Questions, the Executive Committee of the General Protestant Episcopal Sunday School Union, deem it necessary to state, that the notice respecting the Bible Questions which appeared in the Churchman of the 13th of Jan., was inserted in consequence of the very frequent inquiries made respecting them at the depository; and in consequence of information laid before the committee. This information was communicated to the Rev. Dr. Jarvis, on the 31st of January; and as no reply has been received to this communication, the Executive Committee see no reason to modify the statement which they authorized.

From the Utica Gospel Messenger.

Rev. and Dear Sir,—I have accidentally learnt that the Committee of the Diocesan Convention appointed in October last to take into consideration the subject of a division of this Diocese, are to meet before long. Without going into any discussion of the question, or without expressing any private opinions of my own, it seems to me that a few questions might be propounded for the purpose of calling the attention of that Committee to a matter of very serious import. [illegible] may not encumber the columns of t[illegible]er, I shall present my thoughts in t[illegible] few questions.

1st. Can th[illegible]nbers [illegible] Special Convention expected to be held [illegible] in August next, be members of the new [illegible]se till another parochial election?

2d. Suppose you admit that they are members of the contemplated new diocese, and there should arise a contested election of a bishop, and that there should be a large minority, would not that minority protest against such an election, and upon the *legal ground* of unconstitutional representation? and would not such a measure throw the Church into serious and unhappy controversy?

3d. What fair evidence have you or the Committee that the laity generally of Western New York are to any good degree desirous of division?

In answer to this question, permit me to suggest whether some of the members of the Committee do not know that the laymen of Oneida county, of Onondaga, Cayuga, and Tompkins, are not in favor of the measure?

4th. What great evil can result (from the present appearance of the diocese) from a delay of the question till after the final action of the General Convention upon the proposed alterations of the Constitution of the Church in the United States?

5th. Would it not have been proper that public notice should have been given of the meeting of the Committee, in time to allow of a fuller expression of public sentiment?

The fact undoubtedly is, most persons have supposed that it would be time enough to state their views a few weeks before the proposed special convention.

6th. Were the laity of Western New-York fully represented in the late Diocesan Convention? Was it generally understood that the question of the expediency of the measure was then to be settled? Was it the expectation of the Bishop?

7th. Is it now known that the Bishop thinks the measure necessary at the present time?

8th. Were the members of the late Diocesan Convention prepared to say that their constituents were anxious for division?

I submit these questions, and trust a calm consideration of them will be given by those who have the subject in hand, and at the same time must express the hope that either a reconsideration of the whole matter will be had at the contemplated special Convention, or that the Committee will recommend a suspension of all movements until the final action of the General Convention shall be known.

A Western Churchman.

INTELLIGENCE.

Bishop Onderdonk's Appointments for Confirmation in New York and Brooklyn.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Confirmations.—The Right Rev. H. U. Onderdonk, D. D., held a confirmation at Gloria Dei Church, (Swedes') Southwark, on the morning of the fourth inst., when *eight* persons received that holy ordinance. We have before mentioned that this is one of three Swedish churches, (of which the other two are at Kingsessing and Upper Merion,) enjoying Episcopal ministrations and services, without being in connection with the ecclesiastical authority of the diocese. It has been about one hundred and seventy years since the first of these congregations worshipped where the present church stands. The Swedes were among the earliest settlers of Pennsylvania. Their first church was at Tinicum, on the Delaware, twelve or fifteen miles below what is now the great and beautiful city of Philadelphia, but what was then (1642) a dense forest, where the Indian pursued his game, and where no temple had been erected to the worship of the triune God. The present church was built in 1700, and is among the most ancient church edifices in our country.

On the evening of the above-mentioned day, Bishop Onderdonk held a second confirmation in Trinity Church, Southwark, under the rectorship of the Rev. Mr. Coleman, when *forty* persons renewed in that holy rite their baptismal engagements. This church has been lately much beautified and improved in its appearance; its zealous and enterprising vestry having, at considerable expense, had the whole interior of the building fitted up in a style that reflects great credit on the committee to whom the improvements were intrusted. We were pleased to see the interest taken in the services of the evening, a large number of persons being unable to make their way into the church on account of the dense crowd that occupied the aisles.—*Episcopal Recorder.*

Consecration.—Christ Church, Upper Merion, Montgomery county, was consecrated to the worship of Almighty God, on the 1st inst., by the Right Rev. H. U. Onderdonk, D. D. There were present on the occasion, the Rev. Mr. Clay (rector), Rev. Mr. Diehl, assistant minister, Rev. Mr. Rodney, of Germantown, Rev. Mr. Rees, of Radnor, Rev. Mr. Brinckle, of Kingsessing, and the Rev. Mr. Reynolds, of Perkiomen. Morning service was read by the Rev. Mr. Rodney, assisted in the lessons by the Rev. Mr. Rees. The sermon was preached by the Bishop, and was of a character to fix throughout the attention of a very large congregation. After the sermon, the rite of confirmation was administered to *eleven* persons.

The church thus consecrated was built by the descendants of Swedes, A. D. 1762. Having become too small for that increasing congregation, its enterprising vestry and members have lately, at considerable expense, enlarged it, by adding to it a cross and tower.—*Ibid.*

Six months ago, many of the inhabitants of Siouville, near Cherbourg, embraced the Protestant religion, and, under the sanction of M. Mocquet, then mayor, the service of that church has been ever since performed by M. Gourjon, one of its ministers, in a place set apart. Lately, however, the prefect of the department, after having, as it is said, corresponded with the ministers of the interior and of public worship, has dismissed M. Mocquet from his mayoralty, and signified to M. Gourjon that the new mayor has instructions to refuse his license for the Protestant chapel. M. Gourjon, upon this, has informed the sub-prefect that he is determined to insist upon that freedom of worship which is guaranteed by the charter. This proceeding on the part of the prefect is the more unaccountable, as there has not been the slightest disturbance since the first opening of the chapel.

Galignani's Messenger.

Diocese of Illinois.—On Sunday, December 31st, 1837, the new Episcopal Church in Quincy, Adams county, Illinois, was opened for divine worship, when an appropriate discourse was delivered by the minister, the Rev. Mr. Selwood, from 1st Kings, 8th chap. 21st verse.—The time spent in the erection of the church was about two months. It is a frame building, 35 feet by 21, and will accommodate from 150 to 200 persons. On Mr. Selwood's arrival here, he commenced preaching in his dwelling house. His first congregation amounted to somewhere between 15 and 20 persons. He continued to preach twice every Sunday, to congregations steadily increasing in size, till last Sunday, when he conducted divine worship in the new church for the first time; large and respectable congregations attending both in the forenoon and afternoon. The prospects of the Episcopal Church in this place are encouraging.

Previous to the erection of the church it was thought that a congregation large enough to fill the half of it could not reasonably be expected for a considerable time; but now it is thought that at once the regular congregation will half fill it. Indeed it has been said already that the church is not large enough, as there are some persons who desire to have pews, but cannot obtain them, as they are all let. The evening preceding the opening of the church for divine worship was appointed for renting the pews, when they were all immediately rented for one year, for the sum of $217.

Gambier Observer.

An ordination was held in Rosse Chapel on Thursday evening, January 25, when the Rev. Orren Miller, of Poland, late a minister in the Methodist Protestant connexion, was admitted to the holy order of Deacons, by the Right Reverend Bishop McIlvaine. Evening prayer was read by Rev. J. L. Harrison, minister of the churches at Boardman and Canfield. The sermon was preached and the candidate presented by the Rev. Joseph Muenscher; after which the holy communion was administered by the Bishop, assisted by the Rev. Mr. Harrison.—*Ibid.*

The excavations of Pompeii have lately been prosecuted with much activity. Near the Street of the Tombs there have been found in the vestibule of a house four mosaic pillars about fifteen feet high, in very good preservation. This is the first discovery of the kind, and if the interior of the house corresponds with this beginning, something valuable may be expected.—*German Paper.*

An important event is now preparing in our country. On the 25th inst., the election of the archbishop of Karlowitz, the chief of the Hungarian Greek Church, is to take place. According to the constitution granted our country by the empress Maria Theresa, and confirmed by her successors, the election of this prelate is to be made at Karlowitz, by 75 electors—viz. 25 members of the clergy, 25 military men, representing the former equestrian order, and 25 noblemen, returned by the towns and villages of which the majority of the inhabitants profess the Greek religion. As the number of nobles of that persuasion has considerably increased since 1805, the counties have addressed a petition to the emperor, in which they pray him to treble the electors of the third class, and declare that if he does not comply with that wish they will not proceed with the election.

In the mean time all the Hungarian nobility of the Greek faith, accompanied by their numerous retinues, have repaired to Karlowitz, whose population exceeds for the present 40,000 individuals. The Austrian troops have been directed to quit the environs of the town, not to give umbrage to that unruly nobility, who may consider itself yet in the time of the former diets of Hungary. The town of Karlowitz resembles more a military camp than a place where the minister of a religion of peace and union is about to be elected.

Much anxiety prevails respecting the issue of this affair, which is of the highest importance for Hungary and even Austria. The sittings of all the district diets are for the moment suspended.—*Journal des Debats.*

Cambridge University.—A meeting of the Philosophical Society was held on Monday evening, Dr. Graham, the president, being in the chair. After the president had stated briefly that he was highly sensible of the honor done him by his election, and that he conceived the labors of the society to be generally honorable and useful to the university, a great number of books and other presents were announced, among which was the new volume of the Cambridge Astronomical Observations for the year 1836, just published by Professor Challis. Mr. Jeffreys, of St. John's, then exhibited and explained the "respirator," an instrument invented by his brother for the relief of persons having delicate lungs. Afterwards Professor Sedgwick gave an account, illustrated by drawings, of the geology of Charnwood Forest, and of the adjacent coal fields.—*British Magazine.*

The Landrath of the canton of Glaris, which met on the 23d ult., to decide on the conduct of the Catholic refractory clergymen, declined adopting the summary course proposed by one of its members for adjusting the difference. The assembly resolved, by a majority of twenty-seven against thirteen, on appointing a committee to settle, if possible, the matter in an amicable manner with Bishop Rossi. M. Kubli, a lawyer, had moved that the Landrath should maintain its former decision against the clergymen who refused to swear to the constitution, and decree, moreover, that the bishop of Coire should cease all episcopal functions in the canton.

M. Weck moved on the 30th ult., in the grand council of Friburg, that the government of that canton be requested to interfere with that of Glaris on behalf of the Catholic clergymen who had declined taking the oath to the new constitution. The motion was approved by the assembly, and referred to a committee.

On the 23d ult., the grand council of Schweitz declared its unwillingness to submit to the military organization voted by the federal diet, being contrary to the general constitution, and ruinous to the smaller states of the confederacy. It adopted only the penal code for the federal troops. The assembly on the same day signalized itself by a shameful act of intolerance; it forbade marriages between Protestants and Catholics.—*Swiss paper.*

Relics of Charles I.—Captain Sterne has politely called at our office [illegible]vored us with a sight of the wrist and [illegible]ttons worn by Charles I. the morning of [illegible]ecution. They are large agates set in a heavy solid mounting of plain gold, connected by short solid bars of the same metal. The neck buttons are very valuable, as the stones are large, being about an inch and a half in circumference; their polish is beautiful. The sleeve buttons are not quite so large, but partake in every degree of the beauty of the others. They were given by the unfortunate monarch, when he bared his neck upon the scaffold to meet the fatal stroke, to Richard Sterne, the chaplain to the king, who was afterwards, upon the Restoration, raised to the dignity of archbishop of York. They have since descended as an heir-loom through the different branches of the family.—*Fermanagh paper.*

At Eckington, Worcestershire, lately died at an advanced age, Mrs Mary Barnes whose love of possessing wearing apparel was never equalled. There have been discovered on the premises since her demise 542 gown pieces, upwards of 100 made gowns, and a large assortment of valuable shawls; one shawl, it appears, was a red Cassimere, and worth between 40*l.* and 50*l.* She usually had fourteen cats in her house, together with a great number of rabbits; and she has left ten of the former to deplore her loss. The old lady's husband, who died some eight or ten years since, left her 1000*l*, the greater portion of which she has expended in the above extraordinary manner.—*English paper.*

Brussels, Dec. 7.—We are informed that on the 5th of this month an itinerant vender of Bibles narrowly escaped being murdered in the market of Roulers: his books were torn to pieces, and his table and his chests broken. He is the same person who was ill-treated in July last near Grammont, and at Sleydinge. On the complaint that he has made, the king's attorney at Courtray has repaired to the spot, and drawn up a report of the affair.

German Copyright Law.—The German Diet, at their sitting on the 9th of Nov. adopted a series of resolutions for the protection of literary property throughout the whole extent of the German Confederation. The period of protection is to be for at least ten years from the date of these resolutions, but the Diet reserve to themselves the right of hereafter extending the period of protection. Most of the German states had already adopted principles even more liberal than those proclaimed in these resolutions of the Diet, but as long as any one of the thirty-eight states persisted in withholding protection from literary property, authors and publishers were continually liable, in every part of Germany, to be openly defrauded of their just rights. England and France will now have a fair opportunity to enter into negotiations with Germany for mutual protection against literary piracy.

CALENDAR.

FEBRUARY.

25. Quinquagesima Sunday.
28. Ash-Wednesday.

MARCH.

4. First Sunday in Lent.
7. }
9. } Ember Days.
10. }
11. Second Sunday in Lent.
18. Third Sunday in Lent.
25. Fourh Sunday in Lent, and Annunciation of Virgin Mary.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

An adjourned meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 26th instant, at seven o'clock.

John V. Dixey, Secretary.

February 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 14th of February, has received the following contributions, viz.

From E F C, for domestic missions, $2 00. Collection in St Paul's chapel, Feb 18, 1838, (in money, 112 47, and in pledges to be collected, 68 25,) 112 47. Donation from L, New York, 1 12. By the hands of Louis Sherman, agent at the Protestant Episcopal Press, for six copies of Zerah, the believing Jew, sold at Fredericksburgh, Va, 5 40. Premium on specie received in the collections in Trinity parish, N Y, 1 12.—Total receipts, $122 11.

James Swords, Treasurer.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received collection in Zion ch, N Y, on Sunday, the 11th of Feb, after sermon by Rev John A Vaughan, by the hands of Mr Frederick Pentz, $40 00. Received collection in St Stephen's ch, N Y, on Sunday, 18th Feb, after sermon by Rev John A Vaughan, 100 00. Received from the Sunday school of St Stephen's ch, for the education of an African boy, to be named Henry Hubbard Cook, of St Stephen's, (a tribute to the memory of the late Henry H Cook, of the Theological Seminary,) 30 25.—Received enclosed in a letter signed "a friend to missions," 1 25. Received contribution for the Greek mission, by a circle of young ladies belonging to the Kelvin school at Pittsboro, N C, the last session of the year 1835, 15 00.—Total receipts, $186 50.

Charles J. Aldis, Acting Treasurer,
February 20, 1838. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donation towards the erection of a suitable building for a place of public worship, viz.

N W Chittenden, $2 00; Gabriel Wisner, 3 00.

R. Spencer, Treas. of Build. Com.

The building is now finished, but there is yet *a debt of over $300 remaining.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the Lord." Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; J. A. Spencer, Theological Seminary, Twentieth-st.; or Alonzo R. Cushman, 188 Pearl-street. Donations of clothing, especially shoes, of which there is great destitution, will be very thankfully received at either of the above places.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From Mr Theodore Keese, $5 00; by the hands of the agent, from Mrs Miles R Burke, annual, 5 00; Mr Charles Denroche, annual, 5 00; Robert Gracie, Esq, 3 00; Miss Duffie, annual, 2 00.—Total receipts, 20 00.

Thomas Browning,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs. The New York Bible and Prayer-book Society offer for sale, stereotype plates of the old version of Psalms, 8vo. and 18mo. Also, half worn, a set of stereotype plates of the Book of Common-Prayer, 18mo. And for sale, or hire, the stereotype plates of the elegant Megarey edition octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From Mr Theodore Keese, $5 00. By the hands of the agent, from Mrs Wm B Astor, 5 00; Mrs A B, 5 00; Miss E H, 1 00; Miss Duffie, annual, 1 00—12 00. By the hands of R Gracie, Esq, Jonathan Amory, 3 00; Geo. [illegible] 00—5 00.—Total receipts, 22 00.

Thomas Browning, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

CITY MISSION.

The subscriber acknowledges the receipt of the following donations for the benefit of the poor.

From an unknown friend, $75 00; from A, 10 00; from J F S, a valuable chest of tea; and from a friend, two bundles of clothing.

Alexander Fraser, 341 Pearl-street.

February 20, 1838.

Owing to the increased severity of the cold, the distress among the poor (which has been very great during the winter) has increased tenfold, so that the missionary has to devote his whole time in relieving their wants; and notwithstanding the very liberal supply which the friends of the poor have kindly furnished him, yet for these last two months the supply of the week has been unequal to the demand.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5 00, for the poor, from Lewis Phillips, Esq, per Swords, Stanford & Co. Also the receipt of a bundle of clothing, from Mrs N.

E. B. Kellogg, 401 Hudson-street.

February 20, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev S Nichols, by the hands of the Rev Dr Anthon, a contribution from St Matthew's ch, Bedford, Westchester, $5 00. From C P White, Esq, a contribution from the Rev Edward Y Buchanan and the parishes under his care, of St John's ch, Pequea, Chester county, and Christ ch, Leacocke, Lancaster county, Penn, towards the endowment of Professorship of Pastoral Theology and Pulpit Eloquence, 144 00.—Total receipts, 149 00.

Edward R. Jones, Treasurer.

February 21, 1838.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer of the "Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New York" has further to acknowledge:—

Received from Darius Wells, $1 00; Dr J A McVickar, 1 00; Miss Hammeken 50 cents; R D McEwen, 1 00; E A Duyckinck, 1 00; donation from a gentleman, 1 00; by Rev C W Hackley, by Dr Ticknor, Mrs Weeks, 3 00; Mr Warner, 2 00; Rev C W Hackley, 2 00; Mrs and Miss Roland, 5 00; by Dr Hobart, from Archibald Russell, 5 00; C A Leroy, 6 00; T H Newbold, 5 00; Robert Gould, 5 00; cash, 5 00; F Schuchardt, 3 00; W E Miller, 5 00; P M Suydam, 5 00; Lewis Curtis, 5 00; Wm Van Hook, 10 00; Jos D Bins, 5 00; by delegation from church of the Ascension, from Russel Trust, 3 00; sundry persons, 2 00; a lady, monthly offering, 1 00; a young man, do, 50 cents; sundry members of Ascension ch, 20 50; by delegation from St Paul's, Rev Dr Schroeder, 10 00; Merit Wilton, (to constitute him a life member,) 15 00; John De Wolfe, 5 00; H W Sill, 5 00; T J Cargill, 2 00; H N Peabody, 1 00; Crooke Whiley, 1 00; W R Merrill, 1 00; J C Roberts, 1 00; O H Williston, 1 00; M Smith, 1 00; John Warrin, 1 00; A W Wilton, 1 00; R Kingsland, 1 00; James R Chilton, 1 00; Theron Wilber, 3 00; also through C H Halsey, 10 00; D M Stebbins, 20 00; R W Newman, 10 00; C R Swords, 10 00; Mr Fay, 10 00; J B Herrick, 25 00; John Parker, 10 00; F Vinton, 5 00.—Total, $253 50.

N. G. Ogden, Acting Treasurer,
February 21, 1838. Phœnix Bank.

The Ladies' Sewing Society for the benefit of the poor children of St Matthew's Sunday school would thankfully acknowledge the following donations.

From Rt Rev B T Onderdonk, $3 00; Mr J Taylor, 1 00; Rev A Fraser, 5 00; Rev Peter Williams, 1 00; Rev M Eastburn, 2 00; Rev F L Hawks, 2 00; Mr Sheldon, 2 50; Rev J F Sc[illegible]r, 2 00; one of the teachers in the schoo[illegible]

Any small donations in money or clothing will be thankfully received at No. 9 Vandewater-street, or at 82 Varick-street.

February 21 1838.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Feb. 22, from the following persons, viz.

Messrs George & Catley—C S Hedges—Postmaster, Sandusky—Abram Gesner—Lieut Patrick—Postmaster, Springfield, Ohio—E M Griffing—Robert Graffin—Rev James Morss, with remittance—Sidney Babcock—Sarah D Goodwin.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Cleveland—John Norman, with remittance—Rev E M Forbes.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From February 15, to February 22, 1838.

John Norman, 1 box, Mobile, bri[illegible]a. Armstrong & Berry, 1 pckge, Baltim[illegible] schr. Emma. Wm Woodward, 1 pckge, Baltimore, schooner Emma. Rev Thomas Smith, 1 pckge, Smithfield, Isle of Wight, care of George Rowland, Norfolk, Va, schooner Portsmouth. Anthony Hyde, 1 pckge, Washington, D C, schr. Potomac.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, *containing the outlines of a harmony*, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and edapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry J. Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

Feb. 1.—tf.

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

INSTRUCTIONS ON THE PIANO FORTE.

A young lady, who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann-street, New York.

Sept. 30. tf

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, iust published, and for sale here.

s30tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.

The first volume, royal 8vo, just published and for sale at the New York Protestant Episcopal Press, 28 Ann-street.

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street.

s23tf

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

six are now living with me, and pursuing their studies, and a seventh is expected soon. What we need is a permanent fund, securing a moderate salary to an individual qualified to be a teacher of theology, and such support for those students who need it, as might provide for the number above mentioned all that they should reasonably require.

"The idea which has presented itself to my mind as most feasible, is this: That the board of agency should be requested to appropriate to the salary of the theological professor, a sum not less than six hundred dollars per annum, out of the lands belonging to the diocese, and that the parishes be recommended to sustain one candidate, for each two parishes upon an average, wherever it is practicable, the professor and the candidates to be approved and appointed, either by the Convention, or by the ecclesiastical author-[illegible]nd removeable by the same. I think that [illegible]ch a plan, seven candidates might be allot-[illegible] our share in Burlington, and it is surely [illegible] bounds to suppose that the other thirty [illegible]hes could be induced to support from ten to [illegible]een more, so that the number contemplated [illegible]uld thus be provided for, with less expense [illegible] difficulty than the same work has cost in any other diocese whatever.*

The next point discussed in the address, is of the more interest, from the intimation of the bishop that he may bring it forward at the next General Convention. The subject is the character and qualifications of deacons, the actual state of which order is, in Bishop Hopkin's view, at variance with the theoretical provision of the Church, and the usage of primitive times. After a glance at the history of the institution of the order, the bishop proceeds as follows:

"Pursuing faithfully the track of the primitive Church, our own ordination service considers the deacon as an assistant to the priest, and no more, except on extraordinary emergencies.—'It appertaineth to the office of a deacon in the Church where he shall be appointed to serve,' saith the bishop in the questions which the ordinal obliges him to address to the candidates, 'to assist the priest in divine service, and specially when he ministereth the holy communion, and to help him in the distribution thereof; and to read the holy Scriptures and homilies in the Church, and to instruct the youth in the catechism, and in the absence of the priest to baptize infants; and to preach if he be admitted thereto by the bishop. And furthermore it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell unto the curate, that by his exhortation they may be relieved with the alms of the parishioners, or others: Will you do this gladly and willingly?' And the candidate answers, 'I will so do, by the help of GOD.' But when and where do we find the deacon occupied according to this primitive view of his office? Nowhere, that I have seen, within the bounds of our communion. Instead of this, our deacons are always considered qualified to preach, without exception. They are sent forth as missionaries to organize and take charge of congregations. Their practical duties are regarded much as if they were presbyters, excepting only that they have not the authority to administer the eucharist. And indeed the diaconate is looked upon, not as a standing order in the Church, appointed to assist the priest, but as a preparatory grade leading in all cases to the priesthood. Hence, no one now becomes a deacon unless he intends to be a priest, and the theological and literary qualifications which our canon lays down as necessary for assuming this first grade in the ministry, are so perfectly identified with those which the grade of the priesthood demands, that the examination for the priest's office is little more amongst us than a *matter* of form.

"Now it has long appeared to my mind, that by the course of modern practice, the substantial benefits of this third order of the apostolic ministry are almost lost to us, to the great injury of the Church, and of the best interests of the Gospel. The catechising of youth, and especially the care of the poor, are cast upon the priest, and therefore are seldom attended to as they should be. The training up the children of the Church in the nurture and admonition of the LORD, and the preaching the Gospel to the poor, and the judicious and kindly supply of their bodily necessities, to which, in primitive times, the order of deacons was devoted, and which is still their duty by the very language of our ancient ordinal, are no longer, as they well deserve to be, in the front rank of the ecclesiastical constitution. Nor will they ever, I fear, be restored to their true and original estimation, until the Church adopts the primitive plan which attaches deacons *together with priests*, to the service of our congregations."†

The address then considers several objections to the proposed plan, which we may insert at another time. The remainder of the address is occupied with some excellent remarks in respect to the pecuniary provision for the maintenance and support of the clergy. This portion of the address we shall insert in our next, and commend it to the special attention of our readers.

NEW-YORK DISPENSARY.—We have received the report of this institution and read with interest its important and affecting statements. SEVENTEEN THOUSAND of the sick poor have, during the past year, been visited or relieved in their sickness, by means of this institution; and yet the number of its life members is but 18, and that of its annual subscribers less than 150. If the dispensary were suspended for a year, there is good reason to believe, as the report states, that disease and death would hold a fearful carnival among our indigent sick. And yet the managers complain—and well they may complain—that the institution, which has for half a century been one of the chief blessings of our metropolis, is now actually suffering from cold neglect. The building is at the corner of White and Centre-streets and the committee ask that it may be visited by our citizens. Ten well qualified physicians are in daily attendance. We do not remember ever to have read a report which made a stronger appeal to our fellow-citizens for their sympathies and support. The number of annual subscribers and of others whose time and labors are devoted to the Institution is lessened every year by deaths and removals. Shall none, the committee ask, be found to take their place? Surely if such an institution is languishing it must be that we have forgotten the text, "I was sick and in prison and ye visited me not."

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

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* A committee appointed to confer with the bishop on this subject, reported in favor of accepting a portion of the bishop's edifice, and of the appointment of a theological professor at $600 per annum, and an assessment on the parishes to supply the amount.

† This part of the address was referred to a committee, who reported thus:

"The committee to whom was referred that part of the bishop's address which relates to the order of deacons, made the following report;

"Your committee have consulted upon this subject, and found their first impressions unfavorable to the measure proposed: but being unwilling to submit to the Convention views so hastily formed, and which may be modified by proper examination and reflection, they beg leave to sit again, and to report to the next Convention.

For the committee,
GEO. ALLEN, *Chairman*."

BORDENTOWN INSTITUTE.—The catalogue of the officers and students represents the institution as in a flourishing condition, and the testimonials appended to the catalogue show that the confidence reposed in the institution is well founded. The institute continues under the superintendence of the Rev. Edwin Arnold, D. C. L. The department of mathematics and natural philosophy is under the direction of the Rev. A. S. Colton, and that of languages under Mr. Hundeiker of the University of Halle. The Visiting Committee are the Rt. Rev. Dr. Doane, Hon. Joseph Hopkinson, of Philadelphia, and the Rev. Dr. Berrian of this city.

THE SETTLED QUESTION.—We cannot agree with the writer on our first page, that the question on Foreign Missions, as it has been recently debated in our columns, has been "settled" by the General Convention. We had not intended to write editorially on the subject pending its discussion; but as "A Voice of Inquiry" has called in question the correctness of our views, we trust we may be permitted to sustain them. The defence will necessarily involve a pretty free examination of the positions adopted by the last General Convention in reference to missions. We have no wish, however, to interfere with the effect of our correspondent's article, and therefore at present merely enter our plea of "not guilty," reserving the proofs of it for our next number.

Children's Catholic Magazine. Vol. I. No. 1, March, 1838. Terms, fifty cents a year in advance. New-York, published 36 1-2 Chatham-street.

We are glad to see our Roman Catholic brethren emulating the Protestants in popular efforts for the diffusion of Christian knowledge. Each number, we are told, is to contain the biography of some distinguished Catholic living or dead. The first number contains a life of Alfred the Great. Is there not a want of ingenuousness in this use of the word "Catholic?" Alfred was indeed a Catholic, but he was, as every body knows, an English Catholic. The impression, however, tacitly conveyed by the Magazine, is, that he was a Roman Catholic.

NORTHERN DISPENSARY.—The sum of $499 76 was collected last evening in St. Bartholomew's Church, for the benefit of the Northern Dispensary, after a most eloquent and touching appeal by the Rev. Dr. Hawks.—*N. Y. American, Feb. 19.*

For the Churchman.

In consequence of the article in the Churchman of Jan. 27, headed Bible Questions, the Executive Committee of the General Protestant Episcopal Sunday School Union, deem it necessary to state, that the notice respecting the Bible Questions which appeared in the Churchman of the 13th of Jan., was inserted in consequence of the very frequent inquiries made respecting them at the depository; and in consequence of information laid before the committee. This information was communicated to the Rev. Dr. Jarvis, on the 31st of January; and as no reply has been received to this communication, the Executive Committee see no reason to modify the statement which they authorized.

From the Utica Gospel Messenger.

Rev. and Dear Sir,—I have accidentally learnt that the Committee of the Diocesan Convention appointed in October last to take into consideration the subject of a division of this Diocese, are to meet before long. Without going into any discussion of the question, or without expressing any private opinions of my own, it seems to me that a few questions might be propounded for the purpose of calling the attention of that Committee to a matter of very serious import. [illegible]may not encumber the columns of t[illegible]er, I shall present my thoughts in t[illegible] few questions.

1st. Can th[illegible]bers [illegible] Special Convention expected to be held [illegible] in August next, be members of the new [illegible]se till another parochial election?

2d. Suppose you admit that they are members of the contemplated new diocese, and there should arise a contested election of a bishop, and that there should be a large minority, would not that minority protest against such an election, and upon the *legal ground* of unconstitutional representation? and would not such a measure throw the Church into serious and unhappy controversy?

3d. What fair evidence have you or the Committee that the laity generally of Western New York are to any good degree desirous of division?

In answer to this question, permit me to suggest whether some of the members of the Committee do not know that the laymen of Oneida county, of Onondaga, Cayuga, and Tompkins, are not in favor of the measure?

4th. What great evil can result (from the present appearance of the diocese) from a delay of the question till after the final action of the General Convention upon the proposed alterations of the Constitution of the Church in the United States?

5th. Would it not have been proper that public notice should have been given of the meeting of the Committee, in time to allow of a fuller expression of public sentiment?

The fact undoubtedly is, most persons have supposed that it would be time enough to state their views a few weeks before the proposed special convention.

6th. Were the laity of Western New-York fully represented in the late Diocesan Convention? Was it generally understood that the question of the expediency of the measure was then to be settled? Was it the expectation of the Bishop?

7th. Is it now known that the Bishop thinks the measure necessary at the present time?

8th. Were the members of the late Diocesan Convention prepared to say that their constituents were anxious for division?

I submit these questions, and trust a calm consideration of them will be given by those who have the subject in hand, and at the same time must express the hope that either a reconsideration of the whole matter will be had at the contemplated special Convention, or that the Committee will recommend a suspension of all movements until the final action of the General Convention shall be known.

A WESTERN CHURCHMAN.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

Confirmations.—The Right Rev. H. U. Onderdonk, D. D., held a confirmation at Gloria Dei Church, (Swedes') Southwark, on the morning of the fourth inst., when *eight* persons received that holy ordinance. We have before mentioned that this is one of three Swedish churches, (of which the other two are at Kingsessing and Upper Merion,) enjoying Episcopal ministrations and services, without being in connection with the ecclesiastical authority of the diocese. It has been about one hundred and seventy years since the first of these congregations worshipped where the present church stands. The Swedes were among the earliest settlers of Pennsylvania. Their first church was at Tinicum, on the Delaware, twelve or fifteen miles below what is now the great and beautiful city of Philadelphia, but what was then (1642) a dense forest, where the Indian pursued his game, and where no temple had been erected to the worship of the triune GOD. The present church was built in 1700, and is among the most ancient church edifices in our country.

On the evening of the above-mentioned day, Bishop Onderdonk held a second confirmation in Trinity Church, Southwark, under the rectorship of the Rev. Mr. Coleman, when *forty* persons renewed in that holy rite their baptismal engagements. This church has been lately much beautified and improved in its appearance; its zealous and enterprising vestry having, at considerable expense, had the whole interior of the building fitted up in a style that reflects great credit on the committee to whom the improvements were intrusted. We were pleased to see the interest taken in the services of the evening, a large number of persons being unable to make their way into the church on account of the dense crowd that occupied the aisles.—*Episcopal Recorder.*

Consecration.—Christ Church, Upper Merion, Montgomery county, was consecrated to the worship of ALMIGHTY GOD, on the 1st inst., by the Right Rev. H. U. Onderdonk, D. D. There were present on the occasion, the Rev. Mr. Clay (rector), Rev. Mr. Diehl, assistant minister, Rev. Mr. Rodney, of Germantown, Rev. Mr. Rees, of Radnor, Rev. Mr. Brinckle, of Kingsessing, and the Rev. Mr. Reynolds, of Perkiomen. Morning service was read by the Rev. Mr. Rodney, assisted in the lessons by the Rev. Mr. Rees. The sermon was preached by the Bishop, and was of a character to fix throughout the attention of a very large congregation. After the sermon, the rite of confirmation was administered to *eleven* persons.

The church thus consecrated was built by the descendants of Swedes, A. D. 1762. Having become too small for that increasing congregation, its enterprising vestry and members have lately, at considerable expense, enlarged it, by adding to it a cross and tower.—*Ibid.*

Six months ago, many of the inhabitants of Siouville, near Cherbourg, embraced the Protestant religion, and, under the sanction of M. Mocquet, then mayor, the service of that church has been ever since performed by M. Gourjon, one of its ministers, in a place set apart. Lately, however, the prefect of the department, after having, as it is said, corresponded with the ministers of the interior and of public worship, has dismissed M. Mocquet from his mayoralty, and signified to M. Gourjon that the new mayor has instructions to refuse his license for the Protestant chapel. M. Gourjon, upon this, has informed the sub-prefect that he is determined to insist upon that freedom of worship which is guaranteed by the charter. This proceeding on the part of the prefect is the more unaccountable, as there has not been the slightest disturbance since the first opening of the chapel.

Galignani's Messenger.

Diocese of Illinois.—On Sunday, December 31st, 1837, the new Episcopal Church in Quincy, Adams county, Illinois, was opened for divine worship, when an appropriate discourse was delivered by the minister, the Rev. Mr. Selwood, from 1st Kings, 8th chap. 21st verse.—The time spent in the erection of the church was about two months. It is a frame building, 35 feet by 24, and will accommodate from 150 to 200 persons. On Mr. Selwood's arrival here, he commenced preaching in his dwelling house. His first congregation amounted to somewhere between 15 and 20 persons. He continued to preach twice every Sunday, to congregations steadily increasing in size, till last Sunday, when he conducted divine worship in the new church for the first time; large and respectable congregations attending both in the forenoon and afternoon. The prospects of the Episcopal Church in this place are encouraging.

Previous to the erection of the church it was thought that a congregation large enough to fill the half of it could not reasonably be expected for a considerable time; but now it is thought that at once the regular congregation will half fill it. Indeed it has been said already that the church is not large enough, as there are some persons who desire to have pews, but cannot obtain them, as they are all let. The evening preceding the opening of the church for divine worship was appointed for renting the pews, when they were all immediately rented for one year, for the sum of $217.

Gambier Observer.

An ordination was held in Rosse Chapel on Thursday evening, January 25, when the Rev. Orren Miller, of Poland, late a minister in the Methodist Protestant connexion, was admitted to the holy order of Deacons, by the Right Reverend Bishop McIlvaine. Evening prayer was read by Rev. J. L. Harrison, minister of the churches at Boardman and Canfield. The sermon was preached and the candidate presented by the Rev. Joseph Muenscher; after which the holy communion was administered by the Bishop, assisted by the Rev. Mr. Harrison.—*Ibid.*

The excavations of Pompeii have lately been prosecuted with much activity. Near the Street of the Tombs there have been found in the vestibule of a house four mosaic pillars about fifteen feet high, in very good preservation. This is the first discovery of the kind, and if the interior of the house corresponds with this beginning, something valuable may be expected.—*German Paper.*

An important event is now preparing in our country. On the 25th inst., the election of the archbishop of Karlowitz, the chief of the Hungarian Greek Church, is to take place. According to the constitution granted our country by the empress Maria Theresa, and confirmed by her successors, the election of this prelate is to be made at Karlowitz, by 75 electors—viz. 25 members of the clergy, 25 military men, representing the former equestrian order, and 25 noblemen, returned by the towns and villages of which the majority of the inhabitants profess the Greek religion. As the number of nobles of that persuasion has considerably increased since 1805, the counties have addressed a petition to the emperor, in which they pray him to treble the electors of the third class, and declare that if he does not comply with that wish they will not proceed with the election.

In the mean time all the Hungarian nobility of the Greek faith, accompanied by their numerous retinues, have repaired to Karlowitz, whose population exceeds for the present 40,000 individuals. The Austrian troops have been directed to quit the environs of the town, not to give umbrage to that unruly nobility, who may consider itself yet in the time of the former diets of Hungary. The town of Karlowitz resembles more a military camp than a place where the minister of a religion of peace and union is about to be elected.

Much anxiety prevails respecting the issue of this affair, which is of the highest importance for Hungary and even Austria. The sittings of all the district diets are for the moment suspended.—*Journal des Debats.*

Cambridge University.—A meeting of the Philosophical Society was held on Monday evening, Dr. Graham, the president, being in the chair. After the president had stated briefly that he was highly sensible of the honor done him by his election, and that he conceived the labors of the society to be generally honorable and useful to the university, a great number of books and other presents were announced, among which was the new volume of the Cambridge Astronomical Observations for the year 1836, just published by Professor Challis. Mr. Jeffreys, of St. John's, then exhibited and explained the "respirator," an instrument invented by his brother for the relief of persons having delicate lungs. Afterwards Professor Sedgwick gave an account, illustrated by drawings, of the geology of Charnwood Forest, and of the adjacent coal fields.—*British Magazine.*

The Landrath of the canton of Glaris, which met on the 23d ult., to decide on the conduct of the Catholic refractory clergymen, declined adopting the summary course proposed by one of its members for adjusting the difference. The assembly resolved, by a majority of twenty-seven against thirteen, on appointing a committee to settle, if possible, the matter in an amicable manner with Bishop Rossi. M. Kubli, a lawyer, had moved that the Landrath should maintain its former decision against the clergymen who refused to swear to the constitution, and decree, moreover, that the bishop of Coire should cease all episcopal functions in the canton.

M. Weck moved on the 30th ult., in the grand council of Friburg, that the government of that canton be requested to interfere with that of Glaris on behalf of the Catholic clergymen who had declined taking the oath to the new constitution. The motion was approved by the assembly, and referred to a committee.

On the 23d ult., the grand council of Schweitz declared its unwillingness to submit to the military organization voted by the federal diet, being contrary to the general constitution, and ruinous to the smaller states of the confederacy. It adopted only the penal code for the federal troops. The assembly on the same day signalized itself by a shameful act of intolerance; it forbade marriages between Protestants and Catholics.—*Swiss paper.*

Relics of Charles I.—Captain Sterne has politely called at our office, [illegible]vored us with a sight of the wrist and [illegible]ttons worn by Charles I. the morning of [illegible]xecution. They are large agates set in a heavy solid mounting of plain gold, connected by short solid bars of the same metal. The neck buttons are very valuable, as the stones are large, being about an inch and a half in circumference; their polish is beautiful. The sleeve buttons are not quite so large, but partake in every degree of the beauty of the others. They were given by the unfortunate monarch, when he bared his neck upon the scaffold to meet the fatal stroke, to Richard Sterne, the chaplain to the king, who was afterwards, upon the Restoration, raised to the dignity of archbishop of York. They have since descended as an heir-loom through the different branches of the family.—*Fermanagh paper.*

At Eckington, Worcestershire, lately died at an advanced age, Mrs Mary Barnes whose love of possessing wearing apparel was never equalled. There have been discovered on the premises since her demise 542 gown pieces, upwards of 100 made gowns, and a large assortment of valuable shawls; one shawl, it appears, was a red Cassimere, and worth between 40*l.* and 50*l.* She usually had fourteen cats in her house, together with a great number of rabbits; and she has left ten of the former to deplore her loss. The old lady's husband, who died some eight or ten years since, left her 1000*l.*, the greater portion of which she has expended in the above extraordinary manner.—*English paper.*

Brussels, Dec. 7.—We are informed that on the 5th of this month an itinerant vender of Bibles narrowly escaped being murdered in the market of Roulers: his books were torn to pieces, and his table and his chests broken. He is the same person who was ill-treated in July last near Grammont, and at Sleydinge. On the complaint that he has made, the king's attorney at Courtray has repaired to the spot, and drawn up a report of the affair.

German Copyright Law.—The German Diet, at their sitting on the 9th of Nov. adopted a series of resolutions for the protection of literary property throughout the whole extent of the German Confederation. The period of protection is to be for at least ten years from the date of these resolutions, but the Diet reserve to themselves the right of hereafter extending the period of protection. Most of the German states had already adopted principles even more liberal than those proclaimed in these resolutions of the Diet, but as long as any one of the thirty-eight states persisted in withholding protection from literary property, authors and publishers were continually liable, in every part of Germany, to be openly defrauded of their just rights. England and France will now have a fair opportunity to enter into negotiations with Germany for mutual protection against literary piracy.

CALENDAR.

FEBRUARY.

25. Quinquagesima Sunday.
28. Ash-Wednesday.

MARCH.

4. First Sunday in Lent.
7. }
9. } Ember Days.
10. }
11. Second Sunday in Lent.
18. Third Sunday in Lent.
25. Fourh Sunday in Lent, and Annunciation of Virgin Mary.

NOTICES.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

An adjourned meeting of the Board of Managers will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 26th instant, at seven o'clock.

JOHN V. DIXEY, Secretary.

February 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 14th of February, has received the following contributions, viz.

From E F C, for domestic missions, $2 00. Collection in St Paul's chapel, Feb 18, 1838, (in money, 112 47, and in pledges to be collected, 68 25,) 112 47. Donation from L, New York, 1 12. By the hands of Louis Sherman, agent at the Protestant Episcopal Press, for six copies of Zerah, the believing Jew, sold at Fredericksburgh, Va, 5 40. Premium on specie received in the collections in Trinity parish, N Y, 1 12.—Total receipts, $122 11.

JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received collection in Zion ch, N Y, on Sunday, the 11th of Feb, after sermon by Rev John A Vaughan, by the hands of Mr Frederick Pentz, $40 00. Received collection in St Stephen's ch, N Y, on Sunday, 18th Feb, after sermon by Rev John A Vaughan, 100 00. Received from the Sunday school of St Stephen's ch, for the education of an African boy, to be named Henry Hubbard Cook, of St Stephen's, (a tribute to the memory of the late Henry H Cook, of the Theological Seminary,) 30 25.—Received enclosed in a letter signed "a friend to missions," 1 25. Received contribution for the Greek mission, by a circle of young ladies belonging to the Kelvin school at Pittsboro, N C, the last session of the year 1835, 15 00.—Total receipts, $186 50.

CHARLES J. ALDIS, Acting Treasurer,
February 20, 1838. Bank of America.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donation towards the erection of a suitable building for a place of public worship, viz.

N W Chittenden, $2 00; Gabriel Wisner, 3 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but there is yet *a debt of over $300 remaining.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; J. A. Spencer, Theological Seminary, Twentieth-st.; or Alonzo R. Cushman, 188 Pearl-street. Donations of clothing, especially shoes, of which there is great destitution, will be very thankfully received at either of the above places.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From Mr Theodore Keese, $5 00; by the hands of the agent, from Mrs Miles R Burke, annual, 5 00; Mr Charles Denroche, annual, 5 00; Robert Gracie, Esq, 3 00; Miss Duffie, annual, 2 00.—Total receipts, 20 00.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs.

The New York Bible and Prayer-book Society offer for sale, stereotype plates of the old version of Psalms, 8vo. and 18mo. Also, half worn, a set of stereotype plates of the Book of Common-Prayer, 18mo. And for sale, or hire, the stereotype plates of the elegant Megarey edition octavo Prayer-book.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From Mr Theodore Keese, $5 00. By the hands of the agent, from Mrs Wm B Astor, 5 00; Mrs A B, 5 00; Miss E H, 1 00; Miss Duffie, annual, 1 00—12 00. By the hands of R Gracie, Esq, Jonathan Amory, 3 00; Geo. [illegible] 5 00.—Total receipts, 22 00.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

CITY MISSION.

The subscriber acknowledges the receipt of the following donations for the benefit of the poor.

From an unknown friend, $75 00; from A, 10 00; from J F S, a valuable chest of tea; and from a friend, two bundles of clothing.

ALEXANDER FRASER, 341 Pearl-street.
February 20, 1838.

Owing to the increased severity of the cold, the distress among the poor (which has been very great during the winter) has increased tenfold, so that the missionary has to devote his whole time in relieving their wants; and notwithstanding the very liberal supply which the friends of the poor have kindly furnished him, yet for these last two months the supply of the week has been unequal to the demand.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5 00, for the poor, from Lewis Phillips, Esq, per Swords, Stanford & Co. Also the receipt of a bundle of clothing, from Mrs N.

E. B. KELLOGG, 401 Hudson-street.
February 20, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev S Nichols, by the hands of the Rev Dr Anthon, a contribution from St Matthew's ch, Bedford, Westchester, $5 00. From C P White, Esq, a contribution from the Rev Edward Y Buchanan and the parishes under his care, of St John's ch, Pequea, Chester county, and Christ ch, Leacocke, Lancaster county, Penn, towards the endowment of Professorship of Pastoral Theology and Pulpit Eloquence, 144 00.—Total receipts, 149 00.

EDWARD R. JONES, Treasurer.
February 21, 1838.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer of the "Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New York" has further to acknowledge:—

Received from Darius Wells, $1 00; Dr J A McVickar, 1 00; Miss Hammeken 50 cents; R D McEwen, 1 00; E A Duyckinck, 1 00; donation from a gentleman, 1 00; by Rev C W Hackley, by Dr Ticknor, Mrs Weeks, 3 00; Mr Warner, 2 00; Rev C W Hackley, 2 00; Mrs and Miss Roland, 5 00; by Dr Hobart, from Archibald Russell, 5 00; C A Leroy, 6 00; T H Newbold, 5 00; Robert Gould, 5 00; cash, 5 00; F Schuchardt, 3 00; W E Miller, 5 00; P M Suydam, 5 00; Lewis Curtis, 5 00; Wm Van Hook, 10 00; Jos D Bins, 5 00; by delegation from church of the Ascension, from Russel Trust, 3 00; sundry persons, 2 00; a lady, monthly offering, 1 00; a young man, do, 50 cents; sundry members of Ascension ch, 20 50; by delegation from St Paul's, Rev Dr Schroeder, 10 00; Merit Wilton, (to constitute him a life member,) 15 00; John De Wolfe, 5 00; H W Sill, 5 00; T J Cargill, 2 00; H N Peabody, 1 00; Crooke Whiley, 1 00; W R Merrill, 1 00; J C Roberts, 1 00; O H Williston, 1 00; M Smith, 1 00; John Warrin, 1 00; A W Wilton, 1 00; R Kingsland, 1 00; James R Chilton, 1 00; Theron Wilber, 3 00; also through C H Halsey, 10 00; D M Stebbins, 20 00; R W Newman, 10 00; C R Swords, 10 00; Mr Fay, 10 00; J B Herrick, 25 00; John Parker, 10 00; F Vinton, 5 00.—Total, $253 50.

N. G. OGDEN, Acting Treasurer,
February 21, 1838. Phœnix Bank.

The Ladies' Sewing Society for the benefit of the poor children of St Matthew's Sunday school would thankfully acknowledge the following donations.

From Rt Rev B T Onderdonk, $3 00; Mr J Taylor, 1 00; Rev A Fraser, 5 00; Rev Peter Williams, 1 00; Rev M Eastburn, 2 00; Rev F L Hawks, 2 00; Mr Sheldon, 2 50; Rev J F Sc[illegible]r, 2 00; one of the teachers in the schoo[illegible]

Any small donations in money or clothing will be thankfully received at No. 9 Vandewater-street, or at 82 Varick-street.

February 21 1838.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Feb. 22, from the following persons, viz.

Messrs George & Catley—C S Hedges—Postmaster, Sandusky—Abram Gesner—Lieut Patrick—Postmaster, Springfield, Ohio—E M Griffing—Robert Graffin—Rev James Morss, with remittance—Sidney Babcock—Sarah D Goodwin.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Cleveland—John Norman, with remittance—Rev E M Forbes.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From February 15, to February 22, 1838,

John Norman, 1 box, Mobile, bri[illegible]a. Armstrong & Berry, 1 pckge, Baltimo[illegible], schr. Emma. Wm Woodward, 1 pckge, Baltimore, schooner Emma. Rev Thomas Smith, 1 pckge, Smithfield, Isle of Wight, care of George Rowland, Norfolk, Va, schooner Portsmouth. Anthony Hyde, 1 pckge, Washington, D C, schr. Potomac.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke*, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, *containing the outlines of a harmony*, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and edapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry J. Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

Feb. 1.—tf.

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

INSTRUCTIONS ON THE PIANO FORTE.

A young lady, who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann-street, New York.

Sept. 30. tf

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

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SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

POETRY.

From the New York American.

THE OAK-TREE.

BY MARY HOWITT.

Sing for the oak-tree,
The monarch of the wood;
Sing for the oak-tree,
That groweth green and good;
That groweth broad and branching,
Within the forest shade;
That groweth now, and yet shall grow,
When we are lowly laid.

The oak-tree was an acorn once,
And fell upon the earth;
And sun and showers had nourished it,
And gave the oak-tree birth.
The little sprouting oak-tree!
Two leaves it had at first,
Till sun and showers had nourished it,
Then out the branches bu[illegible]

The little sapling oak-tree,
Its root was like a thread,
Till the kindly earth had nourished it,
Then out it freely spread;
On this side and on that side,
It grapples with the ground,
And in the ancient rifted rock
Its firmest footing found.

The winds came, and the rain fell;
The gusty tempests blew;
All, all were friends to the oak-tree,
And stronger yet it grew.
The boy that saw the acorn fall
He feeble grew and gray;
But the oak was still a thriving tree,
And strengthened every day.

Four centuries grows the oak-tree,
Nor does its verdure fail;
Its heart is like the iron wood,
Its bark like plated mail.
Now cut us down the oak-tree,
The monarch of the wood;
[illegible]s timbers stout and strong
[illegible]l build a vessel good.

The oak-tree of the forest,
Both east and west shall fly;
And the blessings of a thousand lands
Upon our ship shall lie;
For she shall not be a man-of-war,
Nor pirate shall she be;
But a noble, Christian merchant ship,
To sail upon the sea.

For the Churchman.

COLLECT FOR THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT SUNDAY BEFORE LENT.

O Lord, who'st taught us whatsoe'er we do,
If without charity is nothing worth;
Send down thy Holy Ghost, and so endue
Our hearts with love, that thus may hence spring
forth,
That gift, most excellent, of charity,
The very bond of peace, of virtue too;
E'en without which who liveth before thee,
Is counted dead: grant this for Jesus' sake,
Thine only Son, through whom our prayers we make.

Mem.

For the Churchman.

COLLECT FOR THE FIRST DAY OF LENT, COMMONLY CALLED ASH-WEDNESDAY.

Almighty, everlasting God,
Who nothing thou hast made dost hate,
And dost forgive the sins of those
Who're truly penitent; create
And make new contrite hearts in us,
That we, lamenting worthily
Our sins, may e'en—acknowledging
Our wretchedness—obtain of thee,
The God of mercy infinite,
Perfect remission through our Lord,
Whose name for ever be adored.

Mem.

MISCELLANY.

From the Colonial Churchman.

CHURCH OF NORWAY.

It is a peculiar characteristic of the Norwegian Church, that there is no dissent from it: no sectarians. A few years ago, a person of the name of Houghan had a few followers; but his doctrine on religious points did not differ from that of the Established Church. It was his object to inspire a more religious spirit, and more strict observance of the church doctrine; so that his followers were similar to what is called the evangelical part of the community of the Church of England. But even this slight attempt at a division, within the pale of the Church itself, appears to have had no success. There are several reasons for this peculiarity of the Norwegian Church. The principal, perhaps, is, that it has no temporal power; no political existence as a part of the state; no courts, or laws, or interests of its own, jarring with those of the other classes of the community, and raising animosity between them and the clergy.—The clergy are, in political rights and privileges, on the same footing, as any other class of community. The Lutheran religion is part of the state; but not the ministers who are employed to teach it. They are represented in the Storthing, like other citizens; and having no separate interests as a body of clergy, enjoy individually the confidence of the people, and a unity of interests with them. They are often sent to the Storthing, as their representatives. This unity of worldly interests prevents dissent in spiritual matters.

Another case of the great influence of the clergy, and of the total absence of religious dissent, is the great consideration in which the rite of confirmation is held. It is not here, as it practically is in the Church of England, a mere ceremony, in which the Bishop knows nothing personally of the parties he is admitting into the Church, and the parish priest knows little more than that they were baptized, and are of due age. There is here a strict examination by the bishop or the probst, or rural dean, into the young person's knowledge of his moral and religious duties, his capacity, acquirements, and character; and it is only after a long previous preparation by his parish minister, equal almost to a course of education, the confirmants being instructed singly as well as in classes, that the individual is presented for this examination. I was present lately at a confirmation of about twenty young persons in our parish church by the probst. The examination, in presence of the congregation, occupied nearly two hours. It was not merely asking and replying, by a string of set questions and answers from the Church Catechism. It resembled more the kind of examination used in teaching the reading classes in the sessional school in Edinburg. It was a sifting trial, to know if each individual attached the real meaning to the words he was using, and actually did understand what he had been taught on the subject of religion. It was evident that considerable pains had been taken with the instruction of each individual. To pass such a confirmation implies that the young person is well grounded in the principles of his moral and religious duties, and is of good character and understanding. It is, in common life, equivalent to taking a degree in the learned professions, being in fact a certificate of capacity for ordinary duties and trusts. It is, accordingly, so considered in Norway. "A *confirmed* shop-boy wants a place;" "wanted, a *confirmed* girl, who can cook," are the ordinary advertisements to or from that class of the community; and the not being confirmed would be held equivalent to not having a character, either from want of conduct, or of ordinary capacity. Something similar prevailed formerly in Scotland, but not to the same extent. A young man, of the laboring class, usually took a certificate of his good character from the minister, when he removed to a distant parish. The confirmation in Norway certifies much more, as in the face of the congregation, the confirmant has shown that he can read, and has the use of his mental faculties to an ordinary degree, according to his station, and has moral and religious principles to direct him. It is extraordinary that the Church of England has not, like this Lutheran sister in the north, kept fast hold of a rite, which connected her so closely with society, its education and its business. This simple discharge of an unexceptionable duty, shuts out dissent from the Norwegian Church.

From the Church of England Gazette.

THE DISSENTING PERSECUTIONS OF 1640.

Sir,—I have many times been compelled, when reading or meditating on the days of dissenting usurpation and republican cruelty, to call to mind the last verse of the twelfth Psalm, Prayer-book version, "The ungodly walk on every side: when they are exalted, the children of men are put to rebuke:" Bible version—"The wicked walk on every side, when the vilest men are exalted." Take either version, and the application will readily be allowed by every one who is at all conversant with the nefarious deeds of cruelty and blood which stain the martyrology of the Grand Dissenting Rebellion. So many were the victims sacrificed on the altars of religion and loyalty, that the prisons were unable to hold them, and new ones were obliged to be built. Ships—hulks, we should say in our day—were likewise employed as places of confinement, and the venerable old houses of the dismissed bishops were converted into dungeons for the starving of the clergy and many of the gentry. On the third day of January, 1642-3, Lambeth, Ely, and London houses were ordered to be made prisons, and on the 7th the Bishop of Lincoln's house, and that of the Bishop of Winchester were served the same. These being found insufficient to contain the loyal prisoners, the dean of St. Paul's house was ordered to be added to them, and also the mansion of Lord Petre, with some others.

But all this was but a trifle, compared with the manner in which others were confined. Lord Clarendon informs us, that "not only all the prisons about London were quickly filled with persons of honor and great reputation for sobriety and integrity to their counties; but new prisons were made for their reception, of which there was a new and barbarous invention. Very many persons of very good quality, both of the clergy and laity, were committed to prison on board the ships in the river of Thames, where they were kept under decks, and no friend was suffered to come to them, by which many lost their lives." Mercurius Rusticus gives us the following melancholy statement:—

"A troop of the factious citizens of London, under the command of Cromwell, came to the University of Cambridge, and there seized on the persons of Drs. Beale, Martin, and Sterne—men of known integrity, exemplary lives, profound learning, and heads of colleges. Having them in their custody, they used them with all possible scorn and contempt, especially Cromwell, behaving himself most insolently toward them. And when one of them made a request to Cromwell, that he might stay a little to put up some linen, Cromwell denied him the favor; and whether in a jeer, or simple malice, told him, *that it was not in his commission.* Having now prepared a show to entertain the people, in triumph they led them captives toward London, where the people were informed beforehand what captives Cromwell was bringing. In the villages, as they passed from Cambridge to London, the people were called to come and abuse and revile them. When they came to London, being to bring their prisoners to the Tower, no other way would serve their turn, but from Shoreditch through Bartholomew Fair, when the concourse was as thick as the negociation of buyers and sellers, and the warning of the beadles of the faction—that used to give notice to their party—could make it. They lead these captives leisurely through the midst of the fair. As they pass along, they are entertained with exclamations, reproaches, scorns, and curses; and considering the prejudice raised in the city of them, it was God's great mercy that they found no worse usage from them. Having brought them to the Tower, the people there use them with no less incivility within the walls, than the people did without, calling them Papists, Arminians, and I know not what. After some time imprisonment there, they were removed to the Lord Petre's house in Aldersgate-street. And though they often petitioned to be heard and brought to judgment, yet they could obtain neither a trial nor enlargement; unless to free their bodies, they should enslave their souls by loans of money, to be employed against the king, or taking impious oaths and covenants. At last, after almost a year's imprisonment, on Friday, the 11th of August, 1643, by order from the faction that call themselves a Parliament, they were removed from thence, and all put on ship board, in a ship called The Prosperous Sail, or The Prosperous Sailor, lying before Wapping. They went by coach from Aldersgate-street to Billingsgate, in the way to the Common Stair, there to take water. One was overheard to say, *These look like honest men:* and he was not a jot mistaken. However, for bearing testimony to the truth, he incurred the censure of a malignant,* and was in danger to be committed. But another, looking these grave divines in the face, reviled them, saying, *They did not look like Christians,* and prayed that they might break their necks as they went down the stairs to take water. This harsh usage they found by land; but yet they found far worse by water. Being come on ship-board, they were instantly put under hatches, where the decks were so low, they could not stand upright, and yet were denied stools to sit on, or so much as a burden of straw to lie on. Into this *little case,* in a small ship, they crowd no less than fourscore † prisoners of quality; and that they might stifle one another, having no more breath than what they sucked from one another's mouths, most maliciously—and certainly with a murderous intent—they stop up all the small augur holes, and all other inlets which might relieve them with fresh air: an act of such horrid barbarism, that no age, nor story, nor rebellion, can parallel."

The Querela Cantabrigiensis, speaking on the same subject, informs us, "For ten days together they were kept under deck, without liberty to come to breathe in the common air, or to ease nature, except at the courtesy of the rude sailors, which oftentimes was denied them."

To add to the hapless condition of those who feared God and honored the king, it was ordered by the Commons, Dec. 2, 1642, *that all malignants and delinquents that were sent for should bear their own charges.*—Dr. Walker, part I., page 57.

The above statement needs no comment, it speaks for itself. In my next, I will tell you a more melancholy tale still. I am, sir, yours truly.

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* "A term of reproach given by the republicans to the loyalists. A cheerful countenance and a ruddy complexion were considered as the marks of a *malignant.*"—Mrs. Markham's History of England, Vol II. p. 236.

† There is a mistake, I find in this number, as the following extract from a letter of Dr. Sterne will show: "We lay the first night, without any thing under or over us, but the bare decks and the clothes on our backs; and after we had some of us got beds, were not able, when it rained, to lie dry in them; and when it was fair weather, were sweltered with heat, and stifled with our own breaths, there being of us in that small Ipswich coal ship, so low built that we could not walk nor stand upright in it, within one or two of threescore; whereof six were Knights, and eight Doctors of Divinity, and divers Gentlemen of very good worth, that would have been sorry to see their servants—nay, their dogs, no better accommodated. Yet among all that company, I do not remember that I saw one sad or dejected countenance all the while; so strong is God, when we are weakest."—Dr. Walker, P. II. p. 370.

From the Barbadian.

FORGETFULNESS OF GOD.

The Rev. George Wilson Bridges, rector of St. Ann's, on his being about to go to England, has recently published "A Call to his Parishioners," in which we find the wailings of a heart wrung by misfortune, yet resigned to the tutorings of piety, and apparently seeking a sure foundation of hope and refuge in a crucified Saviour. He recommends his parishioners to take warning, to watch and pray; and more particularly directs their attention to himself as an example of "attempting to push God out of his own world." But we shall leave our remarks to lay before our readers the powerful admonition which he bestows on his hearers.

"Remember the dear departed who have been removed hence for our warning—the trembling victim by whom you are now admonished—the fearful example by which you have at length been won. Think of my punishment. Blessed with the fleeting comforts of the world, I was trusting in their stability; secure, I thought in my own resources, and rejoicing in the happiness of my state, when I ought to have been practically acknowledging the upholding hand of God, the great giver of all that I possessed. In fact I knew not that it was God who lent me what I was so blessed with—or rather I did not remember it—was not grateful for it: forgot too that they were but fading mercies. Thus, instead of being as stars to guide me to their native skies, they were placed by me between my soul and the Saviour—took his place, and absorbed the very thoughts that were his due. I prized the gift so [illegible]hat I actually forgot the Giver. So to rec[illegible] apostate heart, He returned in an unexp[illegible] moment, and took them all away again.

"Now, does this look like the work of chance? How is it then that this *chance,* which has broken so many hearts, was never yet known to make one completely happy? No—it was the fearful work of an offended God, who will not suffer us to say for ever, 'Accident brought this evil on me—a casualty this bereavement—the treachery of man this loss.' By his Spirit, or by his providence, he will assuredly drive this atheism out of our hearts, and force us to say, 'It is the Lord.' To vindicate his name, in the awful case before us, to compel all beholders to see that he was its author, he struck such a blow as mortal arm could scarcely have inflicted; so rapid, so destructive, so unaccountable—that unbelief itself must be compelled to ascribe it to his omnipotent arm. In a moment, under the serenest sky, with scarcely a cause apparent, eleven happy beings, in the bloom of youth and health, are separated from their parents, husbands, and children, smile in their death and sink beneath the waves!

"Take heed then, my friends, how you attempt to push God out of his own world. I once tried, you see, to do so; you see too what I got for it—the utter destruction of all my earthly comforts; and that too in a manner so striking, so unexpected, that though I saw them go, their loss still seems but the illusion of a dream. You all surrounded me with wondering sympathy, and could hardly tell why God thus stepped out of his ordinary path to deprive me of those you saw I prized so much, or why he deprived me of them at all. You still speak of 'his way being in the sea, and his path in the great waters; and 'his footsteps,' you say, 'are not known.' You thus overlook him, and ascribe his work to accident and misfortune: as if the Lord of the universe had abandoned his throne, and turned loose his wide dominions to the wild reign of chance."

THE BOOK OF COMMON PRAYER SUSTAINS A CLEAR VIEW OF THE PROMINENT DOCTRINES OF THE CHRISTIAN FAITH.

In relation to the prominent doctrines of our faith, the Prayer-book has a most immediate and important influence. The divinity of the Saviour, that essential characteristic of revealed truth, the corner-stone of the edifice of faith, is so fully, plainly, and constantly interwoven with our services, that till men can become most reckless hypocrites and blasphemers, they cannot join in our devotions and at the same time impugn the divinity of the Lord Jesus, nor call in question the value of his atonement for the sins of the world. That cheerless system which makes the Son of God a mere man, and destroys all dependence upon the merits of his blood, will never find a warm response from any heart that enjoys the holy fervor of a service which breathes continually of Jesus, and him crucified. And this should be abundant argument for minister and people to adhere to the very letter of the service in its fulness, neither desiring on the one hand to abridge it in any of its parts, or on the other, never believing that an individual human fancy can improve a work which has come down to us from the best ages of the Church, and which had the best and purest hands of the Reformation to arrange and settle it. The opening sentences of the Litany recognise the doctrine of the undivided Trinity, while preserving the peculiar offices of each person of the Godhead—and through the whole Jesus, the Son of Mary, is pronounced as equal to the Father, entitled to the same divine honors, and therefore receives the fullest expressions of our adoration and love.

We find also in the Book of Common Prayer a constant recognition of the atonement which this Divine Saviour has made for our iniquities.—The Church here puts into our lips the ardent supplication, "O Lamb of God who takest away the sins of the world, have mercy upon us;" and again she dictates the thanksgiving for "the inestimable love" displayed in "the redemption of the world by our Lord Jesus Christ, for the means of grace, and the hope of glory." The *extent* of this redemption is also asserted in the office for the holy communion, where it is stated of Jesus on the altar of the Cross, that "he made there by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." And we also find in these holy aspirations the very conditions upon which we are to look for the efficacy of that blood which flows for the cleansing of the nations. This inestimable gift comes in reality to none but those who "truly repent and unfeignedly believe the Gospel;" and hence we are invited and instructed to pray, that we "worthily lamenting our sins, and acknowledging our wretchedness, may obtain perfect remission and forgiveness, through Jesus Christ our Lord." Here we have the great truth, that while our Divine Lord offered himself a sacrifice for the sins of the whole world, none can expect his final blessing, but those who embrace him in a lively faith, evinced in a true repentance, and a life of holy obedience.

Take another point of Christian doctrine—the power, agency, and influence of the Holy Spirit—and we find the Liturgy fully meeting us with the truth, that the Holy Ghost is God—entitled to the same honor as the other persons of the sacred Trinity; for it teaches us to pray, "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners." Nowhere is the truth of the necessity of the renewal of the heart by divine grace more explicitly urged than in the services and offices of the Church. Here it is insisted on as a fundamental doctrine of our faith, that the old Adam must be buried, and the new man raised up in us. While we are called upon to acknowledge that we are "very far gone from original righteousness"—that our nature is prone to evil—fallen and corrupt—that we are "vile earth and miserable sinners;" and while we are exhorted to "acknowledge our vileness, and truly repent us of our faults," we are to pray the Lord to "create and make in us new and contrite hearts;" that he will "grant that we, being regenerated, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." Without going into the wire-drawings of metaphysical theology, it will be sufficient for all needful purposes here to say, that we are regenerated in baptism when we are adopted into the family of Christ. We ought firmly to believe that while thus "grafted into the body of Christ's Church," a portion of his grace accompanies the devout administration and reception of the ordinance. Th[illegible]ge of state and relationship, however, does [illegible]onstitute that full change of the heart and affe[illegible]s, that renewal day by day, for which we are [illegible]aught by the Church to pray, as we do over the subject of baptism, "that all things belonging to the Spirit may live and grow in him," that he may "receive the fulness of thy grace, and ever remain in the number of thy faithful children." Keeping close to this view of our initiation into covenant with God, the work of our renovation not only commences but the santification of our souls will be going on; and if we do not quench and grieve the Holy Spirit by our indifference, carelessness, and sin, by suffering the corruptions of our nature to gain the ascendancy over us, we may humbly hope to be renewed day by day, to grow in grace as we grow in years, and thus to come to the fulness of the stature of perfect men in Christ Jesus.

From these indispensable truths of the divine word, the forms of the Church take us to that constitution of the visible communion, which the risen Jesus gave commandment to his apostles to organize, when he was parted from them, and a cloud received him out of their sight.—Of the nature and authority of the ministry thus appointed, the Church preserves to us the character, in her solemn declaration that "it is evident to all men diligently reading the holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons—which offices were evermore had in such reverend estimation, that no one might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." Under the conviction of this truth, we are exhorted to pray for those "divers orders of ministers" which God "hath appointed," and "for all estates of men in his holy Church," for "all bishops aud other ministers," as well as for "the congregations committed to their charge."

In the office for confirmation, the Prayer-book furnishes a most appropriate means for the furtherance of the soul's growth in holiness, if faithfully regarded, and due care is given to the supplication, that we "may daily increase in thy Holy Spirit more and more, till we come to thy everlasting kingdom."

If again we look for those scriptural terms upon which men are to approach the holy table to commemorate the sacrifice of the Cross, where shall we find a safer guide, and a happier provision against the confusion of jarring opinions and feelings than this? "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commands of God, and henceforth walking in his holy ways, draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God." How simple, and yet how tender; how plain, and yet how fervent! What more, unless it be the language of that confession, "We are heartily sorry for our misdoings—the remembrance of them is grievous unto us—the burthen of them is intolerable?"—*Dr. Rudd.*

From the Southern Rose.

THE MAN OF LEISURE AND THE PALE BOY.

"You'll please not to forget to ask the place for me, Sir," said a pale, blue-eyed boy, as he brushed the coat of the man of leisure at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy, on the following day, with a quivering lip, as he performed the same office.

"No," was the answer. "I was busy, but I will to-day."

"God help my poor mother!" murmured the boy, gazing listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with the loaf of bread he had earned by brushing the gentlemen's coats at the hotel.—They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get the place, and I shall have three meals a day—only think, mother, *three meals!*—and it won't take three minutes to run home and share it with you."

The morning came, and the pale boy's voice trembled with eagerness as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough."

The cent that morning was wet with tears.—Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C——'s store was taken up yesterday."

The boy stopped brushing, and burst afresh into tears. "I don't care now," said he, sobbing, "we may as well starve. Mother is dead."

The man of leisure was shocked, and he gave the pale boy a dollar.—*N. Y. American.*

THE BIBLE AND COMMON PRAYER-BOOK SOCIETY.

For the promotion of this object, the society for the transaction of whose business we are now assembled was organized nearly twenty years ago, under the advice and encouragement of the sainted Hobart, whose keen sagacity saw the importance, now more fully realized, of making permanent provision for the extended circulation of that liturgy to the evangelical truth and order of which he looked for the preservation of a sound and scriptural faith. Every year has added new proofs that increasing calls would be made for extended efforts; and now, since the Church has assumed her proper ground in relation to the advancement of missions, the demand is more loud and extensive than ever for the employment of the Prayer-book as the appropriate companion of the Bible. Every similar institution feels the want of means to answer the increasing calls. The Prayer-book, next to the inspired volume, being the best weapon the missionary can wield, all who go out upon the errand of the Cross find it as useful as the call for it is great. Through our whole *great west* the numbers yet afforded are as nothing compared with the demand. The European missionaries, long in China, find at length that the liturgy is one of the most efficient means of usefulness. Even the missionaries sent to that country by the American Board of the General Assembly of the Presbyterian Church have resolved to use it. It is something more than intimated that our Prayer-book will ere long be wanted in large numbers for the service of our Grecian missions. Ill-fated Africa, destitute of a written language, will, it is believed, to a large extent, learn the English tongue, and find use for vast numbers of our ritual. Add to all this the fact that feeble and newly-organized congregations every where are in great need of this incomparable work; and that, as has been seen in the dreary regions of Newfoundland, as stated by its indefatigable missionary, Archdeacon Wix, many who have never seen a minister of Jesus have grown up with religious worship and a love of the Gospel, by means of old and almost worn out Bibles and Prayer-books, handed from parent to child through several generations; and you have sufficient reason for fostering an institution like the one before us, and for praying for its prosperity.

And if any further argument be needed, it may be found by a lively faith anticipating that glorious state when the Church militant shall be exchanged for the employments of that imperishable temple whose pillars are truth, unity, devotion, and happiness through everlasting years. I look forward to that heavenly dwelling, and see there a worship where faith and hope shall die, "one lost in sight, and one in joy." I behold there that holy concord which can spring from nothing but unity in devotion, and end in nothing but happiness. A form I see observed there—such a form, full of spiritual alacrity and love, as angels use when they spread their wings and fly [illegible] messages of grace and mercy at the [illegible]heir King. I see there the fo[illegible] and [illegible]s as they cast their crowns at the [illegible] glorified Emmanuel. [illegible]here the harpers harping with their harp[illegible] one tune—a chorus that never tires—a form of worship. Heaven, I see, is a place of perfect order: a form must prevail there, that all may be yea and amen in Christ Jesus—that we all may be one in him, as he and the Father are one. Blessed day, when we shall begin the liturgy of Heaven—the song of Moses and the Lamb, "Blessing, and honor, and power be unto Him that sitteth upon the throne, who hath redeemed us with his blood." Amen.—*Dr. Rudd.*

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo., *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmass and New Year's Present for 1838.—London, 18mo., *Arabesque.*

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